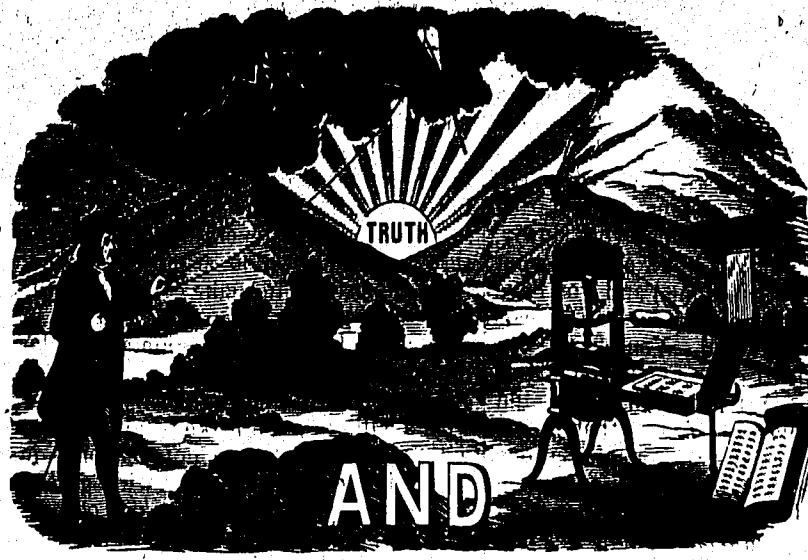


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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

September 1st M. S., 35.

GEN. WINFIELD SCOTT.

I now occupy your sanctuary with a feeling of awe, for I know that it will bring me in conflict with many friends of old. When men undertake to fight the battle of life, they do not realize the importance of every effort they put forth, or they would yield different fruits in their life's labor. When men and women learn that they are not only living for to-day, but for all time, they will make an effort to shape their destiny in a more pleasant channel. Through life my whole object was to understand how to defeat the enemy. I could lay plans and execute more, perhaps, than most of men; yet to-day, as I stand here and know what power led me to act, I do not feel that I deserve the admiration of men. I am willing to accept their respect simply because I am conscious of having been true to myself. I would like you to understand that every battle fought by spirits in the physical form, is recognized and understood by disembodied spirits that live and act over the old scenes of life, and even control individuals to do that which they would not do unless we urged them on. But to-day I stand upon a new platform, presenting to you some new ideas, simply because I cannot rest any longer without going somewhere and giving forth what I know. Taking society when it was undeveloped, and unconscious of any power but one great master mind—looking to that mind either for approbation or for some terrible vengeance if every act was not in conformity to his ideas of justice; the world presents to me a better aspect than it does to most of men, simply because I see that even under such unnatural conditions, men have had the power to come up or grow out of a great deal of superstition in the past. To-day the sword can be laid aside, if men will only reason together, and the battles fought may be fought with pen and ink, because they hold a two-fold power. They not only crush or break down the enemy, but they give humanity an idea how to shield and protect themselves. Out of life there grow so many effects that it is impossible for me to hold or control a subject to take hold of what I wish to say, and present it to you just as understood by myself. Yet I find the more I talk, the more I feel like giving out or expressing what I feel. It gives me strength. It will be the means of giving you an opportunity soon to understand some light occurrences that to you to day seem to be clouded in mystery. Let me, as a worker, in gaining strength and power over the enemy, say, that every force is utilized, and all to the best purposes. No man or woman is doing differently from what they can do, yet many seem to act very inconsistently—seem to be determined to crush out the truth. Let the battle go on!—the victory is near. Cease your efforts, and you will fall by the wayside without recognition or power to act. I want the world to know that I live—that I am a principle that are eternal—that so far as I know myself, there is not a man nor woman who could crush out my individuality or make me different from what I am. To be sure I present myself through an organism without the amount of force that I possessed. That you fully understand. But, so far as I see and know, every person possesses within themselves an individuality independent of spirit power or control—dependent of every other individuality in the universe. It has the power to see and understand, and grapple with the mighty mysteries that stand, only ready to be revealed as man gains knowledge. We are, as a body, working—toiling—to bring right uppermost, and to place this government in a position of honor and trust, when there will be no need of suspicion—no need of distrust; but each confiding soul will see and know that they will receive their just reward.

LETITIA MAYBERRY,
(Of Albany, N. Y.)

MISTER, GOOD MORNING:—I've got a sore throat. [We are sorry for that. You will soon forget that you have a sore throat.] I would like to get home, I would. [Where is your home?] Albany, New York. [I suppose you understand that you are controlling a medium?] I don't know. [You are a spirit controlling what we call a medium, and you are here to tell us something of your experiences since you passed from your old earthly body. Tell us how you came to be here and anything you feel like saying to us. This was said as the spirit seemed not to understand how to proceed.] They brought me. [Who?] A company of ladies. [Do you know any of them?] No, I never knew them. [They want you to realize that you are a spirit. You did not know that, did you?] No. I don't feel bad when I am here, and everything is nice, but I would rather be at home. [You will get over that feeling of wanting to be at home. You will have something else to do in spirit life, and you will find it pleasant to do it. You are brought here to realize what that change was called death. You will leave the body you are controlling just as you left your own body, and then you will realize that your work is not done. Tell us, if you please, who you are?] Letitia Mayberry. [What friends did you leave behind you at Albany?] My brother Tom and

sister Lucy, and I would like to be with them. [They will join you on the other side of life sometime, and you will all be happy together. It will not be long at most. Is there anything you would say to us?] I have a papa and mama, too. [Were you a grown woman when you passed away?] I was ten years old. [What was the matter with your throat?] Something was inside of it.

BAYARD TAYLOR.

In travelling over the world every locality has its own peculiarities, and to take a view of each one of these seems almost an impossibility; but when we look at the habits of a people we draw some conclusions. Some are very favorable and others are against the inhabitants of the sections in which they live. I find that the most difficult subject to understand, is the human mind in all its variety of changes; but when I travelled through the world, in a material form, I did not fully understand the importance of the mission I undertook to perform. I did not think of the effect my thoughts or words would have upon the public mind. But to-day I feel as though every word I uttered was regulated to affect some one, either for or against, and it behooves me to weigh well each word I utter. I have friends who would feel as though something had befallen me, if I were to fail to endorse this important subject. But I see no other method of proceeding than to acknowledge the truth, and it matters not who it may affect, so it gives individuals an idea of a future state of existence. Every nation has its own symbols of worship—their own idols—planted before them, with such a strength that it is impossible to overthrow them. And when you look, you see there is a continuing link between them all. Each one gives you the idea that the spirit lives after it is freed from the body; yet some give you such a conception that no one in the right condition would desire a future state of existence, simply for this reason. It leaves the mind so uncertain, and it matters not how correctly an individual may live—how earnestly he may work—if he fails in that one thing, he is eternally damned. That is the conception of the great creative power that holds the vast universe in subjection to universal law. Is it possible to reach men and women in a way that they can begin to see for themselves? that they will investigate their own organizations and see therein a mighty power that is at work developing and improving them? Although sometimes individuals seem to lose themselves, or acquire habits that are not entirely desirable; yet even that kind of an experience is an educator. It gives individuals an idea of the imperfect and the perfect. If man had nothing but a smooth course through life, without any mistakes—without any difficulties—he would become, as it were, a piece of inert matter—not desiring to grow or improve—not desiring any condition but the one he existed in. But, as the great power is one eternal motion, it is impossible for individuals to sit down quietly and rest within themselves. Men are working to liberate the human mind from superstition and ignorance; and it seems that the labor is something beyond the calculation of a spirit in the human form. Simply for this reason. Very few comprehend the millions, or the masses, that rest upon the other side, ignorant of any cause or effect—reveling only in their own superstition and ignorance—without a desire to grow or improve—and endeavoring to trample down and control every force that comes in opposition to them. Tho' the world is wide, and the laborers, I am willing to admit, are few; but as we gain power and strength over human organizations, we expect to gain power and strength over undeveloped minds, and give them light where all seems to be darkness now—give them hope where there seems to be no ray—give them life and strength to act, and the ability to enjoy nature's grand products. All men cannot view the world with an artistic eye—all men cannot drink inspiration from every babbling brook—but some can see and understand without being taught. Some must be almost compelled to learn, and, at last, grow into knowledge. But in the end all will be well, and that is all that any one needs to ask. You may subscribe my name as Bayard Taylor.

ELEAZER GOODYEAR.
(Santa Barbara, California.)

I would like to know if any of you would like to see me. I feel just as good as anybody, I don't care where they come from. [You will have to tell us who you are.] I will when I get ready. I am not to be stopped when I begin to talk. I had to jump in here in a hurry. [This spirit controlled the medium the instant the previous spirit left the control.] This is comical, ain't it, now? [It must be singular to you.] It is. I guess you would think it was strange, too. Do you know this machine [meaning the medium] can do a great deal of work? [We think she can.] You may bet on that. It would be funny if I would forget my own name, wouldn't it? [I'll be hanged if I haven't!] I will recollect it presently. There are so many people here, I get mixed up. This is what you call Spiritualism, ain't it? [You are controlling a medium, now. Were you a Spiritualist?] No, my G—d! no! [What were you in your earth life?] That is a question to ask! What was I? I was not anything, folks thought; but I am not in hell, I want you to know, by a good ways. [I would not have you to think you were in hell here now.] I don't. I just think it is comical. That is what the big men say, and I

like to talk big. You can put my name down as Eleazer Goodyear. [Where were you from Mr. Goodyear?] Santa Barbara, California. [Were you a miner there?] Somewhat. I mined myself in here, didn't I, nice? [Now, Mr. Goodyear, you are going to feel right when you leave here. You can go to work then. Do you know that you can do a great deal of good there with that positive will of yours?] I expect so. I will yank them in here. They don't want much yanking though. Some of them want to see everything, but them kind don't amount to much. They come only for the sake of seeing. I have done all I can.

LADY JANE GREY.

GOOD MORNING:—I do not know that I can gather strength to give you an idea of the world beyond. For any person going out of life in an unnatural manner—compelled, as it were, to leave against their own will, leaving suspicion and distrust behind, and soaring into a different condition, it is beyond the power of his or her spirit through a human organization to give an idea of the spirit life. To feel free from restraint—to know that no one can oppress you—and to come to a place where you are fully understood, is something so grand—so perfect in itself—that I would like to reach out my hand and help many struggling ones up. Every person has a mission to perform. Some seem to be of great length, while others are nipped in the bud. Yet each one leaves an effect behind for others to see and understand. It is not because I am ignorant and undeveloped—it is not because I have not had varied opportunities—it is not because I did not hold a position of honor, but it is simply because of a feeling that I cannot, perhaps, do my duty through this instrument, that I hesitate. I cannot see anything material to convey an idea of spirit. You look at one another and converse, and seem to be in perfect harmony or rapport with one another; yet there is possibly some little stray obstacles that you have not discernment enough to see. To spirit this is all made clear. There is no mystery, each one seeks their own true position; and some that enter into the spirit world, expecting honor, respect and love, sink very low when they are estimated, or estimate themselves, according to their true worth; while others, plain and unassuming, with scarcely a friend or a helping hand in the hour of need, look upon themselves with joy because their efforts were honest, and they dwell in one continued scene of delight. You will, perhaps, be astonished at my name, but history gives you some idea of Lady Jane Grey.

[We take the following account of Lady Jane Grey from Chamber's Encyclopedia.—Ed.]

Lady Jane Grey, an English lady of royal birth and singular misfortune, was the eldest daughter of Henry Grey, Marquis of Dorset, afterwards Duke of Suffolk, and Lady Frances Brandon. Lady Frances was the daughter of Charles Brandon, Duke of Suffolk, and of Mary, sister of Henry VIII., who had been married to Louis XII. of France, but had become a widow. Lady Jane Grey was born at Broadgate, Leicestershire, in 1537. Having discovered at an early age, surprising talents, she was furnished with an excellent tutor, Aymer, afterwards Bishop of London, and under his care made extraordinary progress in arts and sciences, and particularly in languages, being able to speak and write Latin and Greek, as well as French and Italian. We have the testimony of Roger Ascham, that he found her reading the "Phædon" of Plato, in Greek, while the rest of the family were engaged in hunting. She also sang and played well, and was versed in other feminine accomplishments.

In 1553, after the fall of Somerset, the Dukes of Suffolk and Northumberland, now ruling in the name of the youthful King Edward VI., and foreseeing his speedy death, determined to change the succession to the crown, and secure it to their own families. Lady Jane Grey, now sixteen years old, was therefore married to Lord Guilford Dudley, fourth son of the Duke of Northumberland, in May 1553. The king, failing in body, and weak in mind, and surrounded by selfish or fanatical advisers, was persuaded to make a deed of settlement, setting aside the right of succession of his sisters Mary and Elizabeth, and Mary Queen of Scots, leaving the crown to Lady Jane, who was innocent of the conspiracy. After the king's death, her ambitious relatives hailed her as 'queen.' Lady Jane at first shrunk from honor so treacherously won, but ultimately yielded to the force of their entreaties and commands, and allowed herself to be proclaimed. The people of England resented the unscrupulous conduct of Suffolk and Northumberland, and learned, brilliant, and amiable as Lady Jane was, they rallied with the true English instinct of loyalty, round Mary. Northumberland was defeated, sent to the Tower, and beheaded 22d of August, 1553; and in the following November, Lady Jane and her husband were also condemned. For a while, Mary hesitated to pronounce sentence of death against the young couple, but at length she issued the fatal warrant on the 8th of February, and four days after, both were executed. Lady Jane reigned only ten days. She met her fate with remarkable firmness, making a brief address, in which she confessed the justice of her sentence; but said, 'I only consented to the thing I was forced into.' Several epistles and other writings attributed to her are extant.

[Such was the accomplished and noble girl, whose spirit, after three hundred and twenty-

seven years in spirit life, returns to earth to help to redeem humanity from the errors and evils of the past. We extend to her a brother's sympathy in her blessed work.—Ed.]

GEORGE III., (King of England.)

I see no throne here, nor subjects to bow down to me. Nevertheless, I come with pleasure, and with a full sense of what I am doing. When men undertake to condemn individuals who hold a power over many, they do not know what they are doing. Is a man to blame for his surroundings? Place him in a position of power and he is taught to believe that he has a right to hold men as his subjects. I will not say that it is correct, but understand, I do say that individuals educated and trained to control or hold power are not to blame, any more than the humblest of their subjects. But it is not my object here to boast that I once had power. My object is to try to teach men that the only subjects they need are themselves. Implanted within every human breast, there is an intelligence, teaching men what they most desire; and you know that if you abuse your organization that you must naturally suffer the consequences. You know, if you do good, it is returned to you ten fold, without any man or woman telling you. But people at large do not understand this as you do. They have been so in the habit of being controlled that it will be impossible, almost, for them to throw off the yoke. But as you have started out on a noble mission, and mean by your honest efforts to revolutionize the world, I come to give one more word and a little more strength in that direction. [We cordially thank you for your cooperation.] Now we will leave the matter of condemnation of rulers and take up another current hidden in the past. They were a necessity to the time and condition of society, and although their lives seemed to be nothing but one scene of bloodshed and debauchery, yet they did a work in the direction of good. Not that they made men and women happy—not that they made human beings contented, but they made them desire to be free—they made them pray for the time when they could set down in their own cottages without feeling a fear, or a dread of some terrific consequence. They brought the human mind up to where it is to-day, and you have reason to feel thankful that there were some conditions or circumstances in the past to give you the light that you possess. I do not claim that I am an orator or possess the power to wield the strength that many minds do; but I do desire to see bigotry trampled under foot, and men begin to learn that they possess individualities, and that under proper development, life can become a thing of beauty and of joy. Do not for one moment think that, as I leave this organization, I mean to cease my efforts, or work, in the direction you are moving. If I understand myself, I will bring all the forces and all the strength that I possess, and a million more to back me, to make the work complete. You ask my name. Just give it as George III.

[We take the following sketch of George III. from Thomas's Dictionary of Biography.—Ed.]

"William Frederick George III. King of Great Britain, born on the 4th of June, 1738, was the eldest son of Frederick Lewis, Prince of Wales, and a grandson of George II. His mother was Augusta, daughter of Frederick, Duke of Saxe-Gotha. His education was directed by Lord Hargrave as governor, and the Bishop of Norwich as preceptor, until 1752. He was brought up in strict seclusion by his mother. In 1751, he was created Prince of Wales. Before his accession, the groom of the stole, Lord Bute, acquired an almost unbounded influence over him, and instilled Tory principles into his mind. He ascended the throne on the 25th of October, 1760, being the first sovereign of the House of Hanover who was a native of Great Britain. He had received from nature a strong will and mental capacities which qualified him to become a good man of business. His age, his appearance, and his moral character prepossessed the nation warmly in his favor. Lord Bute, who still retained his ascendancy over the king, was appointed Secretary of State, and several of his partisans were introduced into the cabinet. Pitt who was then prime minister, finding himself overruled, resigned in October, 1761, and was succeeded by Bute. For the first time since the accession of the House of Hanover, the Tory party came into power. In 1761 George III. married the princess Charlotte, a daughter of the Duke of Mecklenburg-Strelitz. War was declared against Spain in January 1762. The treaty of Paris, in February, 1763, restored the peace of Europe and recognized the right of England to Canada and Florida. In April of the same year, the nation was amazed by the sudden resignation of Bute, and George Grenville became first lord of the treasury. 'We are inclined to think,' says Macaulay, 'that the worst administration which has governed England since the Revolution was that of Grenville. His public acts may be classed under two heads,—outrages on the liberty of the people, and outrages on the dignity of the crown.' He offended the king by insisting that no secret adviser (alluding to Bute) should have access to the royal ear; but he was kept in office, because the king had no choice except between him and the Whigs. In 1765, Grenville proposed and enacted a bill for imposing stamp duties on the North American colonies,—which will long be felt by the whole human race.' The ministers became so intolerable to George III. that he sent for Pitt, and solicited him to form a ministry; but Pitt was

impracticable, and at last the king reluctantly called the Whigs into his council. The Marquis of Rockingham became prime minister in July 1765, and the Stamp Act was repealed in the next session. But the new ministry was not cordially supported by the king, and was assailed and obstructed by the king's friends at every turn. The court having secured the services of Pitt by lavish promises and caresses, Rockingham was dismissed in 1766, and Pitt, now created Earl of Chatham, was appointed prime minister. But diseases of body and mind soon rendered him unable to attend to business. New taxes imposed on the Americans in 1767 provoked violent opposition. Lord Chatham resigned in October, 1768. Lord North was prime minister from January, 1770, until March, 1782, during which period the revolted colonies resisted with success the British armies, and were finally separated from the kingdom. In 1778 England was involved in war with France, which had become the ally of the United States.

"The resignation of Lord North was followed by the brief ministries of Rockingham, Shelburne, and Portland. Peace was concluded between England on one hand, and the United States, France and Spain on the other, by the treaty of Paris, in 1783. In December 1783, William Pitt commenced his long and eventful Tory administration. 'With more power than any minister ever possessed,' says Lord Brougham, 'with a friendly court, an obsequious Parliament, a confiding people,—he held the supreme place in the public councils for twenty years, and, except the Union with Ireland, (1780) he has not left a single measure behind him for which the community whose destinies he so long swayed has any reason to respect his memory? The most important event of his administration was the war against the French republic and Bonaparte, which began in 1793. Naval victories were gained by Lord Howe in 1794, and by Nelson at the battle of the Nile, in 1798. In March 1801, Pitt resigned, and Addington became premier. The war was suspended by the treaty of Amiens, in March 1802, and renewed in May 1803. Mr. Pitt was restored to power in 1804, and died January 1806, when a Whig ministry was formed by Fox and Lord Grenville. After the death of Fox, in 1807, Mr. Percival and Lord Liverpool were successively the prime ministers. George III. having become insane in 1810, his son George was appointed regent. Among the important events of this reign were the victory of Trafalgar, in 1805, the American war, 1812-14, and the battle of Waterloo, 1815. The mental malady of the king continued until his death, in January, 1820, when he was succeeded by his son, George IV. George III. was the father of nine sons and six daughters. His reign of sixty years' duration was the longest and one of the most eventful in the annals of Britain. 'Few princes,' says Lord Brougham, 'have been more exemplary in their domestic habits or in the offices of private friendship. But the instant his prerogative was concerned, or his bigotry interfered with, or his will thwarted, the most bitter animosity, the most calculating coldness of heart, the most unforgiving resentment, took possession of his whole breast, and swayed it by turns.'

[Such was the ruler of the past and present century, whose spirit gave the above communication. We have given much space to his biography, in order that the reader may judge whether the communication is characteristic of him. We think it is.—Ed.]

DR. DAVID JAYNE.

It seem good to breathe once more in my own delightful city—it gives me a pleasure that it is not possible for me to transmit to others, because those, perhaps, whom I wish to reach would not acknowledge my presence—would not accept me as a spirit—thinking that "the ways of the Almighty are mysterious and past finding out," but I came with the crowd, and I am anxious, if it will do any good, to have my name published in your paper. I don't ask you to advertise any medicine, or to speak of my merits at all, because I think it is holding enough people in its meshes without my giving it a thought. It is something that will not save human life, though, when the time comes to depart, and I will not advise any person to make any particular remedy their God—that is to feel that any particular remedy is going to be their saving power. But I do advise people to take good care of their physical health, and not go to any extremes—to live moderate lives, and then they will have the power to enjoy the real pleasures of life. I suppose you are aware of the importance of your labor without my saying anything to you about it. You are not only benefiting yourself, but the whole atmosphere seems to be filled with anxious spirits, not knowing in what direction to move, until they come in contact with something physical to give them the freedom to move on in the march of progress. I am not accustomed to making great speeches, but I will give my name simply, because it will astonish people, and they will see that I live and act, even although my body is mouldering in the dust. Just give my name as Dr. Jayne.

[Dr. David Jayne is known the world over as one of the most successful manufacturers and vendors of patent medicines that the world has ever known. Philadelphia is largely indebted to him for some of its most celebrated architectural edifices, and for the public spirit he ever displayed in behalf of what he, as a spirit, calls "my own delightful city."—Ed.]

LEMUEL REAKER.

(St. Louis, Missouri.)

GOD BLESS YOU ALL:—I am here, not in the character of a saint, by any means, but as an identity, and feeling the importance of giving some one a little conversation—although sometimes I think there is a great deal too much of it, or at least it does not always terminate as well as people expect. I find that people that make the greatest pretensions are sometimes the least real thinking souls. Well, that is, it seems to be a kind of—well you must all understand what. But I was always in the way of saying, "God bless you." I don't know whether it amounts to anything or not; but, if it does, you have got the benefit of it, for I wished it twice to you. And, by the way, there seems to be a considerable commotion in the elements that is causing a good deal of destruction; and I will say, that it acts a little on individuals sometimes. But, for my part, I don't think there is anything going to act upon me, unless I choose to let it act. But this subject of Spiritualism is

beginning to take hold of so many spirits in the spirit world, who have lived, year after year, hugging some of their old superstitions and ignorances, or bigotry or whatever you choose to call it, that, somehow or other, ever since you started this circle they all come—some come very slowly, and others rush in as if they knew exactly what they were going to do (that is me), and you have no idea what a commotion you few individuals have made in the spirit world. You haven't the most remote idea, until I come to tell you. Now you know all about it—that is if you have mind enough to grasp so big an object as that. [We will try to grasp it.] I wish you would. But one thing or another comes up all the time, and when I go to say one thing I say another—but that don't make any difference, I am bound on having my own way, and always will. Now it is not always the people who fold up their hands, and act as if they were ready to ascend every moment, that are the ones who do ascend, by any means. I tell you it is just the people who take hold and do what is called dirty work—they are the ones who make the conditions for people to be made happy; and it don't take breadcloth and white cravats to take you to heaven, by any means. I have found that out by my own experience. But we are all strolling in to-day, just as we please; and we are doing a great deal of good, I wish you to know; and if we can talk sensibly, we can talk the other way too. Some people don't understand sense and you must give them nonsense sometimes. You haven't any idea of what we can do after a while. It is not always those who look to have the greatest capacity that have it. But as I said, I am going to have my say, and I am so glad you have been away and created a little commotion, because I think, if everything is quiet and no fuss, there is nothing done. And another thing, you have done yourself a world of good. You don't realize the amount of good you have done, because you met people there (at Lake Pleasant), that thought you were not much better than the Devil, and they found themselves attracted to you instead of being repulsed. That is doing a good deal for one journey; and you also brought a good many people back with you, so that they are ready to express themselves, as soon as they can get a chance. Now, then, I expect the next difficulty that will come in the way, will be to give my name. But I don't think I will have any trouble. Will you put my name down? [Certainly.] You may first write down Lemuel and then you may spell the name Reaker. [Of what place?] Why, you may just say from St. Louis, Mo. As I have had my say, I will let somebody else have their turn. [What was your occupation in earth life?] It was generally having a good time without much work.

ELLA YANKTON,
(New York City.)

Do you know that I don't like such talk? [Meaning the communication of the previous spirit.] The idea of anybody coming into a place like this and talking in such a manner! I always like to see people behave properly at all times, and everywhere, and under all circumstances. But it does seem as though some people don't know how. [He came in his own way, and that is the way all have to come.] Well, I would like to have a nicer way than that. I want you to understand that I did not have any sympathy with anything like Spiritualism—not a bit of it. It seems to me it is going to lead the people to the devil as fast as it can. [Tell us all about it.] Well, I belonged to a meeting, if you want to know. Ques.—Friends' meeting? Ans.—No, the Episcopal. There is not any other that is of much account, anyhow. That is, respectable people belong to that. I don't know why I came here; but I was so disgusted at hearing that man talk, that I came here myself. [We want you to tell us now, as to what we are doing that is wrong. We have enabled you to come back here and take control of the medium. If you have anything to say that it is important for us to know, let us know it, and how we are in danger. Have you met the Devil, or your Saviour?] Not yet, though I expect to meet my Saviour. Ques.—What are you doing, then? Ans.—Holding meetings, and trying to bring people over to join the Episcopal Church. What did you think I would be doing? [That is, then, your work in the spirit life?] Yes, but they won't come. Ques.—Perhaps your coming here will be the means of bringing you out of your ideas. What has joining the church done for you? It has made you very uncharitable to everybody that does not belong to the church, and you do not seem to have charity for anybody. I think you were brought here this morning to realize that you are making a mistake, and that you are not as happy as you would be, if you understood what is right and proper. I think this will occur to you when you leave this room, and you will find the coming here, is going to lift a great barrier out of your way when you give up the control of the medium. It matters not what may have been the errors, mistakes, or views of people, they are all heirs of one destiny; all may be regenerated, redeemed and made happy. Did you ever think that was possible? Ans.—Well, I don't know. [Now, reflect about that, when you leave the medium.] I will try to. [You will feel much happier, and you will see greater fields and opportunities of usefulness, than you ever dreamed of, opened before you. I think that is what you were brought here for. Some of the spirit friends, seeing that you were uncomfortably held by the chains of your sectarian prejudices, brought you here to break that chain, which seemed to hold you to one state.] Ques. What is your name? Ans. It is Ella Yankton. [Of what place?] New York City.

ONE OF THE GUIDES OF THE MEDIUM.

Out in the wide field of Nature's grand laboratory, we gain inspiration and strength to remodel society, and bring it up to that standard that it has always claimed to possess—to that principle of justness and purity that all earth's inhabitants so much admire, yet in their researches so seldom find. Men are, to-day, little aware of coming events. They stand and look with an inquiring eye, but there is no possible way to scan what lies such a short distance before them. Now, while all souls begin to understand that there is very little reliance to be put in anything—that almost all systems of business are corrupt—that almost all religious societies are corrupt; and when we look at what we suppose ought to be a beacon light upon the way, we see a government so corrupt that we can smell the stench of it. It seems as though men rush to their own destruction blindly, without one moment's contemplation; but thus it is. You need stern, strong, good principled men, whom the

wealth of the world cannot buy, to take some interest in the movements of the human race—to take hold somewhere and mould this great nation into a condition of perfection. We do not expect individuals to change their natural characteristics and become something different from what they are; but we do ask individuals to take it upon themselves to make conditions where there is no deception and crime. You are intelligent enough to know that as soon as man learns that he is controlled by circumstances, he has intelligence enough to know, that if every one works with a will, they can make conditions so that men will have no motive in doing wrong—no motive in deceiving—but will lend a willing hand to build up and perfect themselves and others. Now I will say, that men cannot see the near future through all that exists around them; but let me give you this as a prophecy, to be fulfilled in a very short period. I will not set a limit to the time, but it will not be long. Men are, to-day, as a rule, dissatisfied with each party in politics. They see that it makes very little difference which one is in power, they cannot trust either one, for each one works with the selfish purpose to obtain all that they can obtain, without taking into consideration the consequences of their appropriating more than belongs to themselves. Let me say to you, that out of this state of things will spring a party, apparently feeble and weak in its commencement, but which gradually will gather strength and grow into such gigantic proportions, that the Republican and Democratic parties will be left in the rear—will sink into insignificance. Then this party will control, not only a portion, but the whole of this grand continent. It will make conditions that all men will be willing to subscribe to; simply it will work out a condition where men can perfect themselves. As I see and understand, no one will desire to have a continued clashing of parties, because this one party will contain all the elements of purity—all the elements of truth—and individuals will not desire to be spending their resources to make changes in their form of government; for it will be so complete in itself that no one, not even the most suspicious, can find a blemish in it. To say that this grand work will be accomplished without the assistance of invisible forces, would be false; but all the old, tried rulers of the past, who have struggled and fought for principles, are coming to the front, each one expecting to do his or her portion of this important labor. And I would ask you, as individuals, living in a time fraught with such deep interests, to take hold and do your work with a will, for the near future holds all that your highest hopes and aspirations ever anticipated. Give us but opportunities like these—give us but the chance to give expression to what we know, and to tell you what the future holds, and the very heavens will pour forth its power upon you and give you strength. In addressing the readers of this important paper, we say, work on—hope on—the dawn is near, and your hungry souls shall be fed to profusion. Your hopes and aspirations, that ascend to the invisible powers, will be realized, so long as they do not conflict with, or abuse any other power or control. Men and women are individuals; men and women have the right to live and be happy; and all that any one asks is, to make conditions for such results. Ques.—Who is the friend? Ans.—One of the guides.

Another Spirit Home Under Way.

WARM SPRINGS, Temescal Valley,
Temescal, Cal., Aug., M. S., 35.

FRIEND ROBERTS:—From this grand retreat, under this grand old mountain, I send you greeting. MIND AND MATTER is the evangel that brings tidings from the outside world, both temporal and spiritual. Think not that because my pen has been idle so long, that nothing has been done to bring about the day when we shall see "through a glass," but not "darkly."

Here I wait, and watch, and work—seeing that soon the promise is to be fulfilled that brought me out from the crowded mart to prepare a place for spirit work on this Pacific slope. Disappointment, and what would seem, to many, utter defeat has menaced; and those calling themselves friends, who came with honeyed words upon their lips, have betrayed. Yet in the face of all this, I have held this chosen spirit centre for the angels' work. What Wicket's Island Home is to the East, Temescal Warm Springs is to the West.

To you, Mr. Roberts, I have long felt that I should write about this particular subject; for I believe, when we are ready to dedicate our spirit home, you will be with us. In the meantime let me assure you that there are Spiritualists true and tried who will come up to this work with all the enthusiasm so characteristic of the West; and we wish to enlist the minds of such earnest friends as see and comprehend the grand possibilities, if these spirit centres are established all over this broad land.

Here the Jesuits planted their batteries and brought poor Jennie Leys, seeing the plans of other spirits to found a grand school of progress upon this wonderful mountain slope. We are fourteen hundred feet above the sea and but twenty miles away from it, and the highest mountain of the Coast Range, the land that the mariners from mid-ocean first discern, lies between. Medicinal Springs gush from the mountain side, cool mountain water flows by. Our Spirit Home has been outlined and the site selected for a round building sixty feet in diameter—the dome thirty feet.

The spirits have prophesied that they will speak independently of mediums, and of their own volition have chosen this favored spot on account of the local peculiarities and atmospheric conditions which here prevail. I have the promise and it will be fulfilled.

I am impelled to write you this brief description at this time before we have driven the first nail in the work. To you, who have stood like a lion holding the cohorts of superstition at bay, and guarding with invincible determination, the way to the heights of a grander and better civilization, in which man may walk erect—unhindered by priest or monarch; let me extend to you, in behalf of the good and true all over this bright new land, a hearty approval of your glorious work—the emancipation of all mental and spiritual serfdom; and more, accept our heartfelt and whole-souled co-operation and strength that we give you daily and hourly. May the benediction of all good souls, both spirit and mortal, form a halo of light and love around your pathway, is the wish of your friend and co-worker,

Mrs. E. P. THORNDYKE.

Dr. J. M. Peebles Criticized.

Editor of Mind and Matter:

Never has the effort of Christian Spiritualists to chain the decaying carcass of the Church to the young, bright and vigorously growing child, Modern Spiritualism—seemed more apparent or more painful to me than while I listened to the confused and confusing utterances of Dr. J. M. Peebles, at Neshaminy camp meeting. He seemed like a man groping his way in a thick mist of error, his path illumined only by the memory of those touching, tender facts which the beautiful development of Spiritualism brings to all investigators.

He spoke of the need of Saviours, and said: "If we are not saved until we save ourselves, we will be damned forever." He said: "I am sick of the thirty years' work of Spiritualism. We have been tearing down churches, and driving those away from us, who should have been our helpers." * * "The man who tears down our hut before he builds us a house, is our enemy." I am sure those were our truest friends who shouted to us from the spirit spheres: "Get out of your old church hut—it is rotting and falling around you, and unless you make speedy escape you will be buried deep in its debris."

Dr. Peebles' voice sounded to me like a wail from his mound of rubbish, bemoaning the loss of soft cushions, fat salaries, and power to dominate over the thoughts and speech of his fellows. The last seemed more evident when he proceeded to dictate what reform questions were not legitimate topics for consideration at Spiritualist meetings. Notably among these was Woman's Rights. So, take warning, ye Woman Suffrage Spiritualists, you are stepping on forbidden ground, and will doubtless be punished for all your presumption and rashness in disobeying papal decrees.

More than ever, I rejoiced, brave editor, at your unflinching integrity—your constant, earnest endeavor to show us the traps and pitfalls laid for our feet, by men who love power more than they love anything else. Ah! how delightful it is to stand out in the open air of free thought; our garments dusty with old superstitions have been drenched and cleansed by the rain of free criticism; the sunshine of love and wisdom has warmed, and cheered, and enlightened us; the beautiful rainbow of hope spans ever the darkest horizon; and the breezes of pure inspiration are wafting us always new blessings.

Who of us could be tempted into the mouldering hut? who, indeed, into any church palace, though polished and gilded and most invitingly opened? Too well we know how soon its air would stifle and smother us.

Dr. Peebles deprecated denunciation, but he made bold use of it when he said Ingersoll could not be an honest man, because he told us we should not be harsh and severe, and said, "Nature is not fierce." He forgot the lightnings, and tempests, and earthquakes, and volcanoes, and cyclones, pestilence, famine, and carnage, with which Nature cleans up her workshop, and moulds everything to her purpose. He said: "I occupy local churches, and talk with ministers, and I want to make a new gospel, so sweet, so full of love, that they will say, 'How beautiful! How Christlike! How loving!'" Never spoke man's ambition more clearly than in that plain and pitiful utterance; and I thrilled with gratitude as I remembered, in contrast, the brave hearted speakers who will not always give the sweet, but who dare administer the bitter, when needed to clear and invigorate thought and tone up our whole mortal work.

In his afternoon effort to criticize Ingersoll, Dr. Peebles seemed like a man attacking an elephant, and the bold and eloquent flights of the sturdy iconoclast loomed far—far out of his reach.

Mrs. O. F. SHEPARD.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

The Spiritualists and Liberalists of Southern Michigan and Northern Indiana will hold their annual grove meeting, at Schoolcraft, Mich., on Friday, Sept. 8, 1882. The best speakers have been engaged, and everything is being done to make the meeting every way successful. Albert Burson, Managing Secretary.

\$200.00 REWARD.

I will give two hundred dollars for information that will lead to the detection and conviction of the thief or thieves who stole one hundred and ninety dollars from the person of Dr. R. W. Sour, in the assault that was perpetrated upon him at a select seance given by him at Lake Pleasant, on the evening of August 24th.

LEONARD I. ABBOTT,
Philadelphia, Pa.

Angels as Mediums of Inspiration.

CONTRIBUTED BY A. RICHARDSON.

We publish below a translation from Plato's Ion which clearly exhibits his views of the ministrations of angels as mediums of inspiration. We commend its perusal to all who would be informed upon that subject.

Ion.—I cannot refute you, Socrates; but of this I am conscious to myself: that I excel all men in the copiousness and beauty of my illustrations of Homer, as all who have heard me will confess; and, with respect to other poets, I am desisted of this power. It is for you to consider what may be the cause of this distinction.

Socrates.—I will tell you, O Ion, what appears to me to be the cause of this inequality of power. It is that you are not master of any art for the illustration of Homer; but it is a divine influence which moves you, like that which resides in the stone called magnet by Euripides, and heraled by the people; for not only does this stone possess the power of attracting iron rings, but it can communicate to them the power of attracting other rings, so that you may see sometimes a long chain of rings and other iron substances attached and suspended, one to the other, by this influence; and, as the power of the stone circulates through all the links of this series and attaches each to each, so the muse, communicating through those, whom she has first inspired, to all others capable of sharing in the inspiration, the influence of that first enthusiasm, creates a chain and a succession; for the authors of those great poems which we admire, do not attain to excellence through the rules of any art, but they utter their beautiful melodies of verse in a state of inspiration, and, as it were, possessed by a Spirit not their own.

Thus the composers of lyrical poetry create those admired songs of theirs in a state of divine insanity, like the Corybantes, who lose all control over their reason in the enthusiasm of the sacred dance, and, during this supernatural possession, are excited to the rhythm and harmony which they communicate to men, like the Bacchantes, who, when possessed by the God, drew honey and milk from the rivers, in which, when they come to their senses, they find nothing but simple water; for the souls of the poets, as poets tell us, have this peculiar ministrations in the world.

They tell us that their souls, flying like bees from flower to flower, and wandering over the gardens and the meadows and the honey-flowing fountains of the muses return to us laden with the sweetness of melody, and arrayed as they are in the plumes of rapid imagination, they speak truth; for a poet is indeed a thing ethereally light, winged and sacred. Nor can he compose anything worth calling poetry until he becomes inspired, and, as it were, mad, or whilst any reason remains in him; for whilst a man retains any portion of the thing called reason, he is utterly incompetent to produce poetry, or to vaticinate. Thus those who declaim various and beautiful poetry upon any subject, as, for instance, upon Homer, are not enabled to do so by art or study; but every rhapsodist or poet, whether dithyrambic, encomiastic, choral, epic or iambic, is excellent in proportion to the extent of his participation in the divine influence, and the degree in which the Muse itself has descended on him. In other respects, poets may be sufficiently ignorant and incapable, for they do not compose according to any art which they have acquired, but from the impulse of the divinity within them; for, did they know any rules of criticism according to which they could compose beautiful verses upon one subject, they would be able to exert the same faculty with respects to all or any other. The God seems purposely to have deprived all poets, prophets, and soothsayers of every particle of reason and understanding, the better to adapt them to their employments as his ministers and interpreters, and that we, their auditors, may acknowledge that those who write so beautifully are possessed, and address us inspired, by the God. Tynnicus, the Chaldean, is a manifest proof of this, for he never before composed any poem worthy to be remembered, and yet was the author of the paeon which everybody sings, and which excels almost every other hymn, and which he himself acknowledges to have been inspired by the Muse. And thus, it appears to me, that the God proves beyond a doubt, that these transcendent poems are not human; as the work of men, but divine, as coming from the God.

"Poets, then, are the interpreters of the divinities, each being possessed by some one deity; and, to make this apparent, the God designedly inspires the worst poets with the sublimest verse.

"Does it seem to you that I am in the right?"
Ion.—Yes, by Jupiter! my mind is enlightened by your words, O Socrates; and it appears to me that great poets interpret to us through some divine election of the god.

Socrates.—And do not your rhapsodists interpret poets?

Ion.—We do.

Socrates.—Thus you interpret the interpreters? Ion.—Evidently.

Socrates.—Remember this, and tell me, and do not conceal that which I ask:

When you declaim well, and strike your audience with admiration, whether you sing of Ulysses rushing upon the threshold of his palace, discovering himself to the suitors and pouring his shaft out at his feet, or of Achilles' assailing Hector, or those affecting passages concerning Andromache, or Hecuba, or Priam—are you then self possessed? or, rather, are you not rapt and filled with such enthusiasm by the deeds you recite that you fancy yourself in Ithaca or Troy, or wherever else the poem transports you?

Ion.—You speak most truly, Socrates, nor will I deny it; for, when I recite of sorrow, my eyes fill with tears, and when of fearful and terrible deeds, my hair stands on end and my heart beats fast.

Socrates.—Tell me, Ion, can we call him in his senses who weeps while dressed in splendid garments and crowned with a golden coronet, not losing any of these things—and is filled with fear

when surrounded by ten thousand friendly persons, not one among whom desires to despoil or injure him.

Ion.—To say the truth, we could not.

Socrates.—Do you often perceive your audience move also?

Ion.—Many among them, and frequently. I standing on the rostrum, see them weeping, with eyes fixed earnestly on me, and overcome by my declamation. I have need so to agitate them; for if they weep, I laugh, taking their money; if they should laugh, I must weep, going without it.

Socrates.—Do you not perceive that your auditor is the last link of that chain which I have described as held together through the power of the magnet? You rhapsodists and actors are the middle links, of which the poet is the first, and through all these the God influences whichever mind he selects, as they conduct this power, one to the other; and thus, as rings from the stone so hangs a long series of chorus dancers, teachers and disciples, from the muse. Some poets are influenced by one muse, some by another. We call them possessed, and this word really expresses the truth, for they are held. Others, who are interpreters, are inspired by the first links—the poets, and are filled with enthusiasm, some by one, some by another—some by Orpheus, some by muses, but the greater number are possessed and inspired by Homer.

You, O Ion, are influenced by Homer. If you recite the works of any other poet, you get drowsy and are at a loss what to say; but when you hear any of the compositions of that poet you are roused, your thoughts are excited and you grow eloquent, for what you say of Homer is not derived from any art or knowledge, but from divine inspiration and possession. As the Corybantes feel acutely the melodies of him by whom they were inspired, and abound with verse and gesture for his songs alone, and care for no other; thus you, O Ion, are eloquent when you expound Homer; and are barren of words with regard to every other fact. And this explains the question you asked, wherefore Homer, and no other poet, inspires you with eloquence? It is, that you are thus excellent in your praise, not through science, but from divine inspiration.

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band informs me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress.
Dr. J. W. Woodworth, Healing Medium.

KIND WORDS.

Mrs. Eliza S. Dodge, Rochester, Minn., writes: "Dear Sir—I am aware that my year is nearly up for MIND AND MATTER, and I will hasten to renew as soon as possible, as I do not want to lose a single number. Who is your medium? I am greatly interested in the communications, and think she is a grand medium, whoever she may be. God bless her in her noble work for humanity; and you, too, Bro. Roberts, for keeping the doors open for spirits to come. Long may you live to bless the world, is my prayer. To you the mediums may ever look for a friend in their continued struggle to convince the world. I say again, God and angels bless you. Yours for the truth."

James Nelson, New Sheffield, Beaver Co., Pa., writes: "Enclosed please find one dollar for continuation of MIND AND MATTER, which has been giving—is giving—and will give the most important information that can be given to this world. I am in my 68th year, and say there is nothing in all written history of human thought to compare with it."

Charles Holman, West Troy, N. Y., writes: "I received your postal, and herein enclose two dollars to renew subscription. I expected to have met you at the Lake but was unable to get away this year. I hope to hear that you are successful in your suit against those mongrel Spiritualists. I have read the account very carefully and am not so much surprised, as I have witnessed some of the overbearing insolence, such as was manifested toward you, wishing you every success, I am, yours truly, —"

Camp Meeting in Vermont.

Editor of Mind and Matter:

I am requested by the business managers of our Camp-meeting association to notify the readers of MIND AND MATTER that Vermont is just wheeling into line in the camp-meeting enterprise. The Association was formed last fall and winter, and ground selected upon the shore of Lake Champlain, near the city of Burlington; but during the time required to perfect the organization, it was ascertained that Queen City Park, owned by the C. V. R. Co., and which had already become famous as a popular resort for picnic and excursion parties, could be bought, and it is now the property of the Association.

Queen City Park lies upon the line of the railroad about two miles south of Burlington. There is also a steamboat which plies between Burlington and the Park, the fare for round trip being only ten cents.

The Camp-meeting is to commence August 21st and close September 11th. Able speakers are being secured, to make the meeting as profitable as delightful and interesting. A good choir and band of music will be in attendance.

Men of means who may take an interest in the enterprise, will be glad to know that there are a few shares of stock that can be had, and that

each share-holder is entitled to a lot for a cottage. Parties wishing to secure lots for tents or cottages may address the chairman of committee on grounds and tents, Dr. S. N. Gould, West Randolph, Vt.

The officers of the Association are as follows:
President—E. A. Smith, M. D., of Brandon.
Secretary—O. G. Bugbee, of East Barnard.
Treasurer—A. F. Hubbard, of Tyson Furnace.
Directors—E. A. Smith, of Brandon.

Dr. S. N. Gould, of West Randolph.
A. D. Rood, of Essex Junction.
L. Webb, of Granville.
Dr. G. S. Brunson, of St. Albans.
A. E. Lamb, of West Randolph.
A. F. Hubbard, of Tyson Furnace.
Mrs. E. H. Shaw, of Morrisville.
Mrs. F. E. Bentley, of Jerico.

Further particulars will be given to the public, soon.

Yours for the dissemination of truth,
CHARLES THOMPSON,
St. Albans, Vt.

Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.,
87 West Madison St., Chicago, Ill.

A Most Valuable Offer—Spirit Obsession Diagnosed.

I will give a free examination of persons subscribing to MIND AND MATTER who would like to know whether they are obsessed or not; tell them whom by, whether spirits in or out of the body. Or will give a diagnosis of their disease; or will inform them if they possess any mediumistic powers; if so, what they are best adapted for, and the best way to develop and bring out their wonderful gifts. Any person accepting any of these propositions, must send a note from you to that effect, a lock of the applicant's hair, own hand writing, age and sex, and two 3-cent postage stamps. All letters not containing a note from you, must contain one dollar and two 3-cent stamps. Address,

Dr. B. F. Brown,
P. O. Box 28 Lewiston, Maine.

A Vitapathic Physician's Kind offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year.

J. B. CAMPBELL, M. D., V. D.,
266 Longworth St., Cincinnati, Ohio.

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

Mrs. MARY E. WEEKS.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.
Total Cash..... \$183 40

PLEDGED.
Total Pledged..... \$248 50

Mr. Geo. Ball, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

Spirit Remedies.

PORTAGE CITY, Wis., April 12, 1882.

Editor Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for seventy-five cents and two 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free. Yours truly,
FRANK T. RIPLEY,
Horicon, Wis.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] Dr. A. B. DOBSON.

Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Mrs. SUSIE WILLIS FLETCHER has met with the most flattering success in her lectures. Her address is 50 West 12th St., N. Y. City.

SEALED LETTERS ANSWERED and our magazine one year for \$2.50 in advance. Address "The Progressive Age, Atlanta, Ga.

The Second Society of Spiritualists of Chicago meets at No. 55 South Ada Street, between Madison and Washington streets. Services at 7.35 P. M. Lecturer, Dr. Samuel Watson.

The Spiritual Offering is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.50 per year.

Spiritualists' and mediums' meetings are held in Apollo Hall, 2730 State street, Chicago, every Sunday morning at 11 o'clock sharp. Mrs. Kingsbury, a trance speaker will lecture.

The "Process of Mental Action," or "How we Think," No. 4 of the M. Faraday series, are attracting a great deal of attention. We have them on sale at this office; price 15 cents. Nos. 1, 2 and 3 of the same series also on sale at 10 cents each.

The Rosicrucians hold on side circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

Dr. J. H. Rhodes, contemplating being away from the city a portion of the time this summer, would call the attention of the public to the fact that the "Spiritual Remedies" can be ordered through MIND AND MATTER office. (See advertisement).

The Society which has been meeting at Grimes' Hall, 13 Halstead street, Chicago, Illinois, has been formed into a regular Society, to be known as the Chicago Spiritual Progressive Society, with H. T. Cornford as secretary, and the Society will still hold these meetings at the same place.

The First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Rushnell, M. D., president; Collins Eaton, secretary.

The Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frohisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October; J. Wm. Fletcher for December, who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Priest.

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TERMS OF SUBSCRIPTION.—Per volume of 12 numbers 50 cents; in clubs of 10, \$4.50 in advance, single copies 5 cents U. S. Postage Stamps will be received for subscriptions for fractional parts of a dollar. Specimen copies free. To any one, sending us 10 new subscribers and \$4.50, we will give, as a premium, a cabinet size photograph of "White Feather," "Peace Bird Queen," spirit control of Mrs. H. A. Cate, the Developing Medium, Psychometre and Editor. Address all communications to ARTHUR B. SHEDD, Manager.

"Mr. Wallis came to America, bringing the strongest endorsements from leading English Spiritualists. He was received cordially by our Boston contemporary and leading Spiritualists throughout New England; New York, Pennsylvania, Ohio, and Illinois. He won a reputation as a trance speaker surpassed by no speaker now before the Spiritualist public. In his private life he is above reproach, and a bright example of a virtuous, temperate, well ordered life. From a wide personal acquaintance with those who came in contact with him, we can say that no man ever occupied a Spiritualist rostrum in America for whom there is more general respect and esteem than for E. A. Wallis. His offences are, that he told the truth about his experience with Mrs. Hull, the alleged medium." [Bundy is fool and knave enough to attempt to deny the mediumship of Mrs. Hull. So much the worse for Bundy.] "and in defending himself against the open attacks of the *Banner*, and for this act, was obliged to convict the veteran editor of that paper of wilful and malicious falsification. For these acts he is now traduced by the Boston paper and charged with 'abusing the confidence of American Spiritualists.' The action of the *Banner* is characteristic of that paper and in entire harmony with its policy. Its coolness or active opposition to virtuous, honest, independent mediums and speakers on the one hand, and its hearty endorsements of such vile creatures as Susie Willis Fletcher on the other, is well calculated to drive every speaker or medium with good character and self-respect to seek employment in some other field of labor."

We have been condemned, by people who call themselves Spiritualists, for doing what it was the bounden duty of the "veteran editor" of the *Banner of Light* to have done long since, and that was, for stripping the mask from the face of this brazen faced slanderer of outraged mediums. How much better is John C. Bundy, the slanderer of Mrs. Fletcher, than the villain McGeary and his psychologized and perjured victim, Mrs. Hart-Davies: whose infamous acts caused that splendid medium and noble woman that cruel and unjust imprisonment in bigoted England? We wonder that this disease-stricken and sinking moral and physical wreck, has not some faint perception of the awful reckoning he will have to meet at the bar of his soon to be awakened conscience. We would not take his load of moral turpitude with us to the spirit life for all that money ever bought. We tremble for the poor wretch.

If the *Banner of Light* does not resent that insolent attack, it is only because its editor has sunk so low in his own estimation that nothing that can be said of him is undeserved.

As a specimen of the interest that Col. Bundy takes in Spiritualism we refer to his "Camp Notes from the Editor." After slurring the Cassadaga, Onset Bay, and Lake Pleasant camp meetings, with a few paragraphs containing little or nothing of use or interest to any one, Col. B. devotes two columns to detailed and special facts illustrating the wonderful success of the Methodist and Baptist camp meetings at Martha's Vineyard. It is an old saying, "Straws show which way the wind blows." We heartily wish the wind would become strong enough to sweep Bundy and his organ where his heart and desires so manifestly are, and that is in the heart of the strongest hostility to Spiritualism.

Statuolence vs. L. D. Rouse.

Editor of Mind and Matter:

Much as we dislike to appear in defence of Statuolence, we are forced to notice what is urged against it in your last issue of MIND AND MATTER.

Yes! L. D. Rouse was here in 1872, but we are much mistaken if he was here more than one week, it did not require more than four or five days at furthest to learn the art so as to be able to teach others. Any one with a common school education, can learn the art in four days so as to be able to teach others, even if they cannot enter the condition themselves. The fact is well known.

We do not and never have professed to force any one into the state as the term Statuolence implies; nor do we pretend to give any one *tact* or *power* to put others into the condition. Knowledge does that. If they cannot succeed in getting themselves or others into the state, it is no fault of ours, or of statuolence. There must be something in the individual that prevents it. What that something may be, we do not pretend to say, but we know that others have succeeded, and refer those who are anxious to learn the facts, to Mr. Frank I. Tupper, of Towanda, Pa., and his able articles in the *Spiritualist*, published in England.

So far as we are ourselves concerned, outside of our desire to benefit humanity, we care little who does, or does not believe in the statuolent art. Time must work what reason cannot. We have given the world our experience, without as much as realizing our salt from its teaching; and if, from whatever cause, magnetizers, healers, etc., do not embrace and teach it, for the benefit of humanity, it is their own doing, not ours. We can abide the time for their confirmation.

In conclusion, we must deny the assertion made, that "none but sensitives and mediumistic persons can enter the statuolent condition." On the contrary, we have had hundreds to do so, who know nothing about sensitives, mediums, or Spiritualism, in any way. Children from 5 to 10 or 12 enter the condition most readily, while older persons sometimes require many sittings, especially if too anxious to do so; and if they do not enter the condition the first, second, or third sitting, they must do something to prevent it, as it is a natural condition, and possible to all, but like everything else, it must have conditions.

Teaching the art is best adapted to women, especially mediums, who mingle most with society; and while teaching Spiritualism to the intellect, they should teach the powers of the mind, not only over the body, but the aberrations, habits and diseases of the mind. We, therefore, say, briefly, get up an institution to instruct them in the only natural art that can reach the end in view, viz: the emancipation of the race from error as well as disease.

WM. BAKER FAHNESTOCK, M. D.
Lancaster, Sept. 2, 1882.

Social Errors and Evils.

Editor of Mind and Matter:

DEAR BRO. ROBERTS:—I am aware that you are not the advocate of any of the many social hobbies, yet, in as much as the office of Spiritualism is to correct the errors and evils of this world, a few critical thoughts which are called out by the fallacious reasoning of some of our popular speakers, may be laid before your reader with propriety and profit.

The reason that the advocates of free love have captured so large a number of followers is, evidently, because selfish men, through ignorance, have, for all time, perverted the holy rite of marriage, to a great extent, into a mere license for indulgence; and because it is much easier to portray the enormity of a crime that is committed in defiance of law, than it is to amend the law so as to prevent evil minded people from doing wickedly. But the advocates of (so-called) free love, (for I hold the term is a misnomer) seem to have lost sight of the fact that to abolish all law and trample the reigns of justice in the dust, would neither make men wiser nor better. That philosophy will prove a snare which is based upon the principle that to give licentiousness full reign is the best method of reform.

I am aware that the marriage ceremony, backed by the fiat of human laws is not always adequate to constitute true marriage. The bond must lay hold upon the affections in order to perfect the compact. Herein, the family relations are not always what they should be, and in consequence, many a family circle, instead of becoming a miniature heaven, is the worst hell that exists, and is the hot-bed of ignorance, vice and crime. Herein are good reasons for the divorce of many husbands and wives, who are such only in name, and a much stronger argument for making marriage more difficult rather than otherwise.

But how shall we prevent indulgence? How save unfortunate wives from bearing unwanted and unloved children? I once asked an intelligent lady, who is well posted in all questions of reform, to write an article for "Dr. Foote's Monthly," in reply to Mrs. Besant's plea for some device to prevent a rapid increase of population, and the lady declined to write on the subject, on the ground that society is not yet prepared to receive the truth; that a safe preventive may be the best the poor victims of ignorance now know how to employ; but that to her mind it seemed like swallowing poison and then seeking an antidote to prevent the legitimate result of an unwise act; that the true remedy lies in the elevation of the race, and in the emancipation of woman from oppressive laws and customs, and constituting her the mistress over her own person. Here we have more sound argument in a single sentence than is contained in all the free love literature extant, the only trouble being that, as the lady said, the world is not ready to receive it.

But to describe the free love doctrine a little farther. The platform is so limitless that we are declared at liberty to love whom we will, and it is nobody's business how much we love them. Isn't that something glorious? Is it any wonder that Mrs. Woodhull became famous with a theme so eloquent in and of itself? But, unfortunately for the fate of all of this gush, there are but a few that we like, to say nothing about that fine frenzy, love. True, we have everybody's welfare at heart, but, after all, there are only a few whose presence is so dear as to cause us to take tedious and extended journeys to meet them. Then there are a few whose presence we can tolerate at brief intervals; but we get nervous if they stay too long and say too much, and we would never cross the street to meet them. Then, again, there are others who are perfectly repugnant to us. Love, then, is not the subject of reason, nor can it be made to obey the demands of will. Many young men and women of the *fancy free* sort, crucify their affections and laugh at the few who are guided by the highest impulses of their nature, and wed the object of their heart's affections regardless of wealth or station; and while laughing, contract a marriage that makes them miserable all the remaining years of their earthly career. There are still others who are not quite so reckless, but failing to meet the one best adapted to them as a life companion, they come to the conclusion that all the romance about love, that they have squandered so much midnight oil upon in the reading of novels, is a delusion, and so proceed to select a companion among those that they like very well. But, alas! when it is too late, they meet the one who above all others is most dear. Oh! what would they not give then to be free? But in judicature, this affords no ground for divorce, and, if it did, perhaps pride would prevent a resort to it. Is love, then, free? Aye, so free that it will fasten upon the object of its affections, regardless of the mandates of law, reason, will, or any other power.

That this is a prolific source of misapprehension, and underlies a cause of social evils paramount to all others, must be apparent to every close reasoner, but the way out of the dilemma is not quite so easy of solution. All lexicographers define marriage to be the conjugal union between one man and one woman; showing how ignorant they are of their own spiritual nature and needs; and just so long as this limitation of the nature of marriage obtains, men will continue to prostitute their spiritual nature for the gratification of the physical, and all attempts at reform must prove futile. Resolve the subject in our minds as we may, the logic that still remains at the surface is, that the only permanent remedy "is to be found in the elevation of the race and the emancipation of woman from all oppressive laws and customs." In view of the latter fact, I might wish to issue a new edict, *husbands be obedient to your wives*, did I not know that union of purpose is far better than the obedience of one to the will of the other.

It is pertinent to add that an erroneous creed ever blinds the eyes of its adherents to the truth, and in their ignorance, they rush headlong, like Mrs. Woodhull, out of one misalliance into another, ever proclaiming their freedom to love all, yet loving none. But, alas! the matter does not end here—the Brigham Youngs in spirit life are the same lecherous beings still, whose patron saints are those ancient sinners, David and Solomon, and Free-love is still their hobby.

CHARLES THOMPSON.

St. Albans, Vermont.

The Cassadaga Camp Meeting—A Grand Success.

Editor of Mind and Matter:

The Cassadaga Camp Meeting of 1882, was a pronounced success. The attendance every Sunday reached as high as five to six thousand. Many have been convinced of the truth of spirit return; among the number several gentlemen prominently known in business and political circles in Western New York and Northwestern Pennsylvania. The attendance from Ohio was also very large. The work of convincing inquirers was largely due to the faithful and efficient mediums, present on the grounds, among whom we mention, Mr. E. C. Watkins and Henry B. Allen, known as "The Allen Boy." Messrs. Keeler and Rothermel and Mr. A. F. Ackerly, entertained and edified many, with their peculiar phase of physical-manifestations, but were not so convincing to skeptics. Mr. Watkins did a great work, and many have come to feel grateful for the clear and unmistakable proofs of life beyond the grave received through his mediumship. The writer would like to speak of his experiences with Mr. Watkins and "The Allen Boy," but space will not permit. Although the latter is forced to employ darkness as a condition for manifestations, yet he succeeds in convincing many that they are genuine. The phase of writing received through him is improving.

I can only refer briefly to the public rostrum. We feel that Mr. O. P. Kellogg deserves many thanks for his successful management. We have indeed enjoyed a feast of reason and a flow of soul. The mention of a few names will be a sufficient guarantee of this fact. We have listened to J. Frank Baxter, Mrs. R. Sheppard-Lillie, Mrs. Colby, Mr. A. B. French and others. The latter has many good qualities as a speaker, but we commend him to stand ever in singleness of purpose for the establishment among men of the great facts of Spiritualism, and not burden the work in a fruitless attempt to compete with outside institutions and the world, by introducing departments or lectures on science, art or literature. We can, at present, see no need of such innovations. If the limited experience of the writer in spiritual matters affords any criterion to judge of what that of others may be, the difficulty in the future will be to find time, during the limited season devoted to camp-meeting, to attend to all the boundless stores of truth, science, philosophy and art, which the spirit world stand ready to impart.

From Mrs. Colby, we listened to an able address in behalf of mediums and in their defence. This lady is always welcome, wherever the love of mental freedom dwells on earth. We are informed her address for a few weeks will be 28 Andover St., Alleghany City, Pa.

The writer regrets that he was not present during the attendance of Dr. Sour of Cincinnati, inasmuch as the statements made regarding his mediumship by disinterested and competent persons, leave no room to doubt either the honesty of the medium or the genuineness of the manifestations. Furthermore the gifts of this medium are remarkable from the great variety of the phases it assumes and the excellence in its varied forms, of the work which the spirits are able through him to perform. The writer bases this statement upon facts obtained through a conversation with Judge McCormick of Franklin, Pa., than whom few men are better able to speak upon subjects of this nature. The judge has personally known Dr. Sour long and well, and has watched with both interest and surprise, his varied and wonderful development. Among the many excellent things done through him while at Cassadaga, was the execution in the dark and in the space of thirteen minutes, of a finely finished crayon portrait, that was at once recognized by the judge and others, when brought to the light, as a picture of his son, Clinton, now in spirit life. Judging from the high appreciation of the work expressed by Judge McCormick, we venture nothing when we state that money could not buy that picture. If Dr. Sour never does anything else, that one achievement, taking in view the time and place, in the presence of a large assemblage, and the delicate and graceful expression of esteem for his old friend, implied in that act,—that one achievement is worthy the devotion and labor of a life time on earth.

A. L. KERN.

The Orion Meeting.

FARMERS' CREEK, Mich., Sep. 1, 1882.

Editor of Mind and Matter:

To the friends of progress and lovers of spiritual truths, we are pleased to say the meeting of the Spiritualists and Liberalists at Orion, Oakland County, Mich., held on Park Island, Aug. 26th and 27th, ended most satisfactorily to the advocates of spiritual facts, and the future will none the less limit representatives of liberal thought and investigation, by the steps taken there.

The meeting was called the First Annual Meeting of the Fourth District Association of Spiritualists and Liberalists, composed of the counties of St. Clair, Macomb, Oakland and Lapeer, which was temporarily organized the seventeenth day of last June, under the united efforts of J. H. Burnham, chairman of the committee on district work, appointed by the Executive Board of the State Association, and S. B. McCracken, of Detroit, an efficient worker in such movements, the State having been divided into separate districts auxiliary to the State Association of Spiritualists. But like a wave of "unpremeditated thought," the feeling arose in its ultimate primitive and the disunion of the terms Spiritual and Liberal was accomplished. Henceforth the Association will be known by *Spiritual* alone, and no one need hold aloof from investigation by the apparent conflict of ideas taught from the rostrum.

All Spiritualists are necessarily liberal in the broad fields of intellectual and moral improvement, but Liberalists are not spiritual in their claims to that degree, that knowledge is theirs to know by the clairvoyant eye, and the clairaudient ear that continued existence awaits them. Hence the spiritual element feels to stand upon its own ground, that the world may the better understand their true relations to their principles, and the still broader platform they have built for themselves. A call will go forth soon after the National Meeting, in Detroit, of the Spiritualists, for all true Spiritualists to band together for co-operative work and investigation, the announcements to be made by the President, J. P. Whiting, and the Secretary at such time and place as is deemed best.

Mrs. F. E. ODELL, Sec'y.

LABOR AND FORETHOUGHT.

BY A. G. HOLLISTER.

"And I saw a white horse and one sitting on him having a bow, and a crown was given to him, and he came out conquering, and that he might conquer." Rev. VI, 2. We have been told that a white horse signifies, in a spiritual sense, victory, gladness, and rejoicing. The bow is a symbol of forethought.

What is it that subdues circumstance, accident, tumult, and advances order on chaos? What accumulates and directs the world's capital, tunnels, rivers and mountains, builds bridges, aqueducts, railroads, telegraphs, steamships, merchant vessels and freights them with produce? If not labor directed by forethought? What builds asylums for the unfortunate, schools, colleges, libraries, lecture halls, meeting houses, light houses, observatories, and furnishes each with needful supplies? What builds large manufactories and fills them with machinery that cheapens the necessities of life, and makes what are called comforts of civilization? Labor and forethought till the ground and supply markets and storehouses with the necessities of life, feed, clothe and house the body, and parrying want and disaster, provide in cold climates against winter and old age.

People who are looking ahead, who feel responsible to provide against future contingencies, are the ones who lead in all progressive movements, govern in civilized society, and direct all organized, associated effort. The unreflecting masses, who are improvident and careless of the future, are justly servants, living from hand to mouth, because unwilling to assume the higher responsibility and burden necessary to evolve prosperity and thrift by care and forethought. This class are incapable of governing, or of guiding the state, and if allowed to dictate affairs of state, would run society into barbarism, as partially exemplified in the mob rule of the French Revolution, and in the avowed sentiments and purposes of the Russian Nihilists.

Nevertheless, unwillingness on the part of the majority to exercise the controlling faculties of calculation and foresight can never justify avarice, oppression and extortion in those who do, for both justice and mutual benevolence hold that the party rendering the inferior service is entitled to compensation from the served, equivalent in kind to that in which itself is deficient, and where this is fairly and honorably rendered, there is no just cause for grievous complaint of the advantages either party reaps from the toil of the other.

As the bow sends forth the arrow that secures the prey, so forethought sends the world's labor and capital, (which represents and commands labor), along the course of intelligent design, and wrests victory, gladness and rejoicing, from time, nature, circumstance and fate.

This principle or faculty, so potent in its application to earthly affairs, is indispensable to spiritual unfoldment, discipline and progress. It has been observed that "it is only forethought, or by intently aiming at a specific end, to the attainment of which, lesser objects are regarded at best as subservient, that man endures with undiverted purpose." And as "God associated only with the directing will and permanent purpose," so also "It is only by a determinate course, pursued in a given direction, with reference to an attainable object, that the development of the will can be accomplished."

Hence the careful, and often prayerful exercise of forethought is necessary to the rule of reason over animal appetite and passion, and it is not likely that any sane person who can be persuaded to attentively contemplate the certain results of different lines of conduct, will voluntarily choose an evil course while the good is open before him, any more than he would with his eyes open in the day time, rush upon a deadly weapon, or into deep mire in preference to walking in a clear and clean way; or, more than the ordinary mind would choose poverty before wealth, or prefer hate to love, or misery to happiness, or bondage to freedom. For the inexorable law is, that every pleasure has its price, fixed and equal to all, without paying which, it cannot be enjoyed. And while one class of pleasures has to be paid for after enjoyment, in suffering, poverty and slavery, until the last farthing is exacted, the other class require prepayment, and constantly enrich while they may be enjoyed with the largest liberty of the faculties exercised in procuring them. If we will meditate often on eternity, the accidents of this mortal life will less trouble us, and the thoughts drawn from thence will give us a spiritual strength that will carry us over many obstacles.

Mediums' Home—Spirit College—Developing School and Sanitarium.

DEAR EDITOR:—As you are aware, a Mediums' Home has been much desired and talked of for some years and some money raised, but no good results from it yet, nor can there be, because it requires too much money to purchase ground, erect buildings, furnish and carry on the business.

But a feasible plan which can succeed is already in successful operation in a delightful suburb of a central city, grounds purchased, buildings erected, furnished and supplied, and all paid for without subscription or donation, where mediums (and all others) will find a real Mediums' Home, spirit college, developing school and sanitarium, now in useful and successful operation by spirit assistance and power, where all can rest, recruit, develop and get strong in physical health and spiritual power, on the most favorable terms and at the least expense.

Here is room for all-comers, and we will put up more buildings on our beautiful ground as fast as needed. College and Spirit Congress constantly in session here.

Come, apply, or address
PROF. J. B. CAMPBELL, M. D., V. D.,
American Health College and Vitopathic Sanitarium, Fairmount, Cincinnati, Ohio.

(I wish all progressive papers to please publish this.)

CORRECTIONS.—In J. H. Mendenhall's fourth article on Magnetism, in seventh line from top, in first column, for "theology" read "theory"; twenty-second line from bottom of second column, for "external" read "eternal."

A MOST IMPORTANT MOVEMENT.

One year ago, Mr. L. L. Whitlock of Providence, R. I., while at the Lake Pleasant camp-meeting, proposed the holding, at that place, of a daily "Fact Meeting" of one hour's duration, at which those who attended would be generally invited to state such facts within their respective experiences as related to spirit manifestations of whatever nature. No more useful, if not necessary, adjunct of Spiritualist camp meetings was ever projected. With that indefatigable will to do what he sees useful to be done, which is so marked a trait of his character, Mr. Whitlock inspired the directors and sojourners at the camp with his own enthusiasm upon that subject, and the daily Fact meetings became one of the most attractive and instructive exercises of the camp. Large throngs attended and large numbers of experienced Spiritualists contributed to the work. Five minutes were assigned for each narrative, and vast was the array of unquestionable facts demonstrating the truths of Spiritualism, obtained. Each narration was stenographically reported as given, and a vast array of the most convincing proofs of the nature of the future life thus recorded.

To lay this important recorded information before the public, it became a necessity to issue a special publication which should, in preservable form, contain this vast array of testimony. To that end, Mr. Whitlock and others concluded to publish a quarterly periodical, giving this testimony at length, and such other similar testimony as should be furnished for that purpose, in an inviting readable publication. The title chosen was "Facts," which was too laconic to convey any adequate idea of the undertaking. This simple word, however, is further explained by the following sentence:

"Facts prove the Truth of all Science, and we do not know by any other means any truth; we therefore give the so-called facts of our contributors to prove the intellectual part of man to be immortal."

We wish Mr. Whitlock had not qualified his published facts by designating them "So-called Facts." If facts at all, such a qualification is certainly out of place, or if proper, the title of the book should be changed to "So-called Facts."

The numbers for March and June, Nos. 1 and 2, are already published, and may be had of Fact Publishing Company, Room 32, No. 105 Summer street, Boston, Mass. They can be had singly or bound together at fifty cents each. For further information, see advertisement in another column. The third number will be larger than either of the preceding ones, on account of the vast amount of matter already accumulated.

We congratulate the publishers of this most valuable publication, upon the unexpected success which has already been attained in their undertaking. To all Spiritualists, we say, subscribe to *Facts* and circulate it as widely as possible, for, as an educator in Spiritual matters, its usefulness cannot be overestimated.

EDITORIAL BRIEFS.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

We received notice of the death of Prof. M. Happ, and also the funeral discourse by Prof. W. M. Lockwood, of Ripon, Wis., but owing to the crowded state of our columns it is impossible to publish it at this time.

Dr. D. J. STANSBURY, of New York City, medical clairvoyant, psychometrist and eclectic physician, en route to the Pacific coast, stopping temporarily in Cleveland, Ohio, and may be addressed at 71 Rockwell street, that city until the 20th inst.

MR. AND MRS. JAS. A. BLISS, the well known materializing mediums, will open their seances for the season of 1882 and 1883, in Boston, about September 1st. They contemplate leasing a large house, where parties desiring to attend their seances and remain in town over night, can be accommodated with board and lodgings at a reasonable price. Their address in Box 63, Wakefield, Mass.

We have just received a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or five for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

We have a letter from A. B. Coman, of Chicago, Ill., speaking among other things of the progress of their society. The meeting is increasing in interest from week to week, and one very important feature, is the sustaining of mediums. J. W. Colville was to hold a reception at the residence of Mr. Coman on Monday evening, September 4th. We are pleased to know of increasing interest being

manifested in spiritual matters, and that the spirit is moving—let the good work go on.

MR. J. WM. FLETCHER, attended the yearly meeting of the Friends of Human Progress in Western New York. The most remarkable evidences of spirit power were given; tests which were acknowledged as correct in every instance. He will lecture in Portsmouth, N. H., in September; Springfield, Mass., in October and November, and New York City in December. Address all letters to 2 Hamilton Place, Boston, Mass.

MRS. PATTERSON the well known and reliable Slate writing medium from Pittsburg, Pa., is stopping for a short time at 421 Hartman street, Camden N. J. We advise all those who are desirous of witnessing the wonderful manifestations given through her organism to avail themselves of this opportunity. Not only are wonderful manifestations of spirit power and presence given through her mediumship but tests are also given convincing the most sceptical of the presence of their friends.

We have received a private letter from a friend who attended the camp meeting at Cassadaga Lake, N. Y., who informs us that Bundyism captured the camp during the fore part of the meeting, but that, like all other diseases, had its run, and that during the latter part of the time, things assumed a more Spiritual condition; and freed from Bundyism matters took a decidedly liberal and progressive direction and to the close maintained a more healthy condition. Verily, Bundyism is a loathsome disease.

Some friend has sent us a copy of the *Daily Times*, of Grand Rapids, Michigan, of date of July 20th, in which a column and a half is devoted to the "showing up" of Maud Lord in the usual style those people use to vilify mediums and abuse Spiritualists. From the "deep philosophy" shown by the reporter, and his quoting A. J. Davis, and a "vast amount of testimony from those of recognized authority among the Spiritualists," we should suppose the reporter had been reading the *R. P. Journal*.

We are in receipt of a letter from Mrs. Helen Neil Howard of Skowhegan, Maine, in which she speaks in the highest terms of Mrs. Carrie Tryon, of Nashua, N. H., as a writing medium. The writing is left handed and has to be read in a looking glass. Terms \$1.00 and three 3cts. stamps. Mrs. Howard also informs us that there is a camp meeting to be held the second week in September, at Madison Pond, (sometimes called Hayden's Lake) four miles from Skowhegan, and invites mediums of all phases to visit them. They have a fine large building erected in Hayden's Grove, and will do all that lies in their power to make all mediums and visitors welcome.

Dr. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 252 Franklin St. Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. The Doctor is about to start private developing circles, arrangements for which can be made by addressing him at 252 Franklin St., Philadelphia, Pa.

"PETER OGDEN of Peoria, Ill., is getting up a literary association in that city, the prime object being to give the members thereof an opportunity to discuss modern Spiritualism at their own free will. A goodly number of members have been secured and a hall at 303 Main street, has been secured for the use of the association." The Society commenced their meetings at the above mentioned place, on Sunday evening, September 3d. Mr. and Mrs. Ogden are whole souled Spiritualists of the right stripe, and their pleasant home is always open to mediums for a few days rest. Many mediums are travelling East and West and will always find a hearty welcome there. Peoria (as we have before stated) is a good place for a clairvoyant and test medium to locate.

SPIRITUALIST convention at Capitol Hall, Montpelier, Friday, Saturday and Sunday, Sept. 22nd, 23rd and 24, 1882, under the auspices of the Vermont State Spiritualists Association. This Convention, coming as it does after the close of the Camp Meeting season, and with the large number of speakers which will be in attendance, cannot fail to be one of the most attractive meetings of the summer. Capt. H. H. Brown, of Williamantic, Ct., an inspirational speaker of rare power and ability will be present. Also Mr. Edgar W. Emerson, of Manchester, N. H., and Mrs. Gertrude B. Howard, test mediums, will give public seances. Mrs. Emma L. Paul, of Stowe, Mrs. Fannie D. Smith, of Brandon, Mrs. L. S. Manchester, of W. Randolph, Mr. A. E. Stanley, of Leicester, and Mrs. Sarah A. Wiley, of Rockingham, will be present, and other speakers and mediums are expected. Good music will be provided by Mr. Ripley, of Montpelier; and the usual courtesy will be extended by the Railroads. Good accommodations at the Bishop hotel and American house at \$1.00 per day. Horse keeping, 50 cents per day.

W. H. WILKINS, Secretary, Lebanon, N. H.

In the *Religio-Philosophical Journal*, of Sep. 2d, is the following endorsement of a vile and wicked slander of ourself, which shows the true nature of the human cur who edits and publishes that paper:

"JONATHAN M. ROBERTS.

He Receives a Certificate of Character from the Board of Directors of the Largest Spiritualist Camp in the World."

This excellent heading is followed by the copied criminal preamble and resolutions published by the directors of the New England Spiritual Association, in their organ, *Lake Pleasant Sittings*, of Aug. 27, and copied by us in last week's issue, for which criminal act the members of that board are under bonds, to-day, to answer to the violated laws of the State of Massachusetts. The poor, whining whelp, of the *Journal*, very well knows that he can, with impunity, libel us, for he is neither responsible, mentally, morally, legally or personally to any one who claims to possess one spark of manhood. He wears the external form of a man, but in all else his nature is that of a grinning hyenna, the meanest of four-footed creatures, whose nature it is to feed upon the remains of the prey left by less cowardly and ignoble beasts. John C. Bundy did not tell his readers that it was to shield his cowardice and poltroonery, that the "Directors of the Largest Spiritual Camp in the World," were induced to violate the laws of the State of Massachusetts, and place themselves in the category of criminal violators of law. We prefer action to words, in defence of our good name, and it will not be our fault if the truth is not made manifest between ourself and those who think to overcome us with slander and falsehood. The end is not yet; when it is reached, our enemies and not ourself, will be the sufferers.

CIRCULAR.

To the Freethinkers of the United States and of Canada:

I propose to publish immediately a pamphlet containing "The Articles of Association" of "The New York State Freethinkers' Association" including its "creed" and "platform," viz: "The demands of Liberalism" the Resolutions passed at the late Watkins Convention, with the names of the officers of the Association and an alphabetical list of the members with the full Post Office address of each.

This Association, in many respects, is national in its character. Its articles of association confine its membership to no section of country and at each convention the Freethinkers of all the States and of Canada are invited to participate. And I wish to have every person in the United States and of Canada, who desires to be known as a Freethinker, (who has not already done so,) to at once unite with this Association, so that his or her name and Post Office address may appear in the pamphlet. All that is necessary to become a member, is to send your name and twenty-five cents to me. The price of the pamphlet and postage will be thirty cents.

Those who are members are requested to immediately forward to me their names written in full with their full Post Office Address. These addresses should be written very plain so that no error shall appear when published.

Now, Liberal Friends, whether you are known as Materialists, Spiritualists, Free Religionists or Agnostics, at once send in your names, that we may have a full and perfect list of the Freethinkers of the United States and of Canada.

H. L. GREEN,

Cor. Sec'y of the New York State Freethinkers Association, Salamanca, New York.

BROOKLYN, Aug. 17, 1882.

J. M. ROBERTS, Esq.:—DEAR SIR:—I send the enclosed communication which appears to be somewhat urgent. I cannot vouch for any more than that such a spirit appeared and dictated the message, whether it is true or not, that such a person did lose his life, and by drowning, I do not know, but send the communication for what it is worth. Very Respectfully,

15 Willoughby St., Brooklyn, GEO. J. COLE.

COMMUNICATION.

Present at New Lots, Long Island, U. S. A., Aug. 16, 1882, at 11.30 P. M.

FRIEND ROBERTS, Editor and Publisher of MIND AND MATTER, Spiritualist Journal, of Philadelphia, U. S.—I have this day passed from earth life while in company with some Indians, by drowning in Lake Makego, Canada. I am in great darkness and cannot advance without earth aid; my surroundings are frightful and some one spirit I do not know who he was in earth life, hollowed down to me to send word to you, and you and your friends will help me to advance. I now hear that this spirit was named White, and that he also had a spirit journal. I was a priest of the Roman Catholic persuasion, and always had a conception of spirit return, and am now permitted to return myself for a moment to make this request.

I ask you and your friends to aid me to advance from my present darkness, and I will reward you in many ways, I was know as

FATHER CHAFELIERE.

San Jose, Santa Clara Co., Cal., Aug., 22d, 1882.

Editor of Mind and Matter:

I have just received a postal card from you notifying me that my subscription expired the 19th of the present month, so I expect the last number is on its way here. As you will see I am alive yet, and I don't see but what I am likely to live another year, as I have entered over two months in my 82d year. I feel as though MIND AND MATTER was a part of my system in food and drink, and as I have had copies of all the rest of the Spiritual papers sent to me to subscribe to, but I prefer "MIND AND MATTER" to any of them. I have distributed the papers you sent to me, but I know not what the result has been to you, all like them, but some are too poor, and some do not feel able just at present, and some say they will subscribe soon. I enclose a post office order for two dollars to pay for another year's subscription. Believing you are on the right track, battling for human rights and the truth, I throw in my mite to forward the work. Hoping and believing the spirit world will sustain you, I remain as ever, your brother in the cause.

JOHN C. DAVENPORT.

OLD NICK.

[FOR MIND AND MATTER.]
BY T. P. NORTON

While sitting up in bed one night,
Watching the flickering taper's light;
Wakeful and sad, and ill at ease
With some incipient mind-disease;
Then came a strange mysterious rapping,
As if some timid friend was tapping
Gently upon some distant door:
Or like the noted death-watch ticking
When some poor spider, sick, is kicking
Upon his bedstead or the floor.

So divers fancies came about
To get the mystery straightened out,
During the pause which intervened,
By which the visitor I weened
Had hoped to gain a recognition
E're such a strange and ghostly mission
On such a subject could be broached:
When on the headboard came the knocking,
The dread of which became more shocking
The nearer that the sound approached.

While waiting, trembling in suspense
In hope to ferret out the sense,
I called to mind the spirit rules,
Although 'tis said they all are fools
Who call the alphabet for spirits,
To come from heaven to show their merits
To fools who call when they see fit:
And yet what harm to ask a question,
Although it be a fool's suggestion,
And I should never mention it.

And so I called it o'er to O,
'Twas quite as far as I could go
Before a gentle tap was heard
Which seemed to me within the board:
O, Thanks! said I, for your attention—
How pleased I was I needn't mention,
Proceed my friend and all is well,
So to my task again repairing,
I then rehearsed with bolder daring,
Until it rapped again at L.

The next one indicated D.
O, L, D, old; 'twas new to me,
And then four letters came so quick
I scarce had time to spell *Old Nick*,
'Ere 'neath the bedclothes I was groaning,
And with a suffocation moaning;
And yet a fool I might have been
To let my confidence be shaken.
Who knows? I might have been mistaken,
And so I listened once again.

Old Nick, O, L, A, S.—So 'tis,
Well now I know just who it is:
My poor old school-master, I see,
Of whom I learned my a, b, c.
Angels and ministers of blessing!
And is it you that I'm addressing?
'Tis well that I remember you,
And also many a wholesome thrashing
Administered without abashing,
But I forgive: indeed I do.

Now 'ere you your departure take,
I have a slight request to make:
Please tell his "Majesty" below,
If ever you should chance to go—
Like me the parsons are mistaken,
Have lost their wits to "save their bacon."
'Tis time that he should let them know it.
To blame on him your friendly tapping,
'T would serve them well to catch them napping,
And now 's the proper time to do it.

A Word From a Subscriber.

WHEELING, W. Va., July 25, 1882.

Editor of Mind and Matter:

In Vol. IV., No. 35, of MIND AND MATTER, appears an article from the pen of Lois Waisbrooker. Hoping you would kindly pardon me for presuming to write you a few lines in relation to the subject treated by her, I will offer the following. I was a subscriber to and reader of *Woodhull and Claflin's Weekly*, from its first start to the last number published. I have also been a reader and subscriber of the *R. P. Journal* since 1866, up to the present time, with the exception of a short interval. Now, I did not intend to say a word about the fierce contest waged between yourself, in behalf of persecuted mediums, and the *R. P. Journal* wing of the Spiritualists, but reading that article from the pen of sister Waisbrooker brought me to the front to take sides. And I boldly declare that your course is the only one which a true Spiritualist would or could pursue. I speak from knowledge when I say that the course pursued by the *Journal*, toward mediums, would not leave a single medium in the field, either good or bad.

And I must also say that I heartily endorse Sister Waisbrooker's article relating to Woodhullism. It is known to me, that under the law and sanctity of the marriage contract, is carried on the most cruel, unnatural and barbarous practices of debauchery, tyranny and oppression that ever cursed and disgraced any people! There is, for these unhappy victims, no release nor refuge, nor even pity. They are compelled to submit to the lash of Mrs. Grundy, and the operation of unjust laws, or else be ostracised and disgraced through tedious trials and soulless courts, till kind death hastens to their relief. Now as humanitarians it behooves us to raise our voice and use our pen against this monstrous outrage, however it may be wrapped up in the mantle of kindness. And, Mr. Editor, if every one that is cursed by an unnatural bondage would come to the front and fearlessly proclaim his or her opposition to this time-honored monster, these would be ten times in numbers those who claim happiness in the fetters which custom, and false public and social opinion has fastened upon them. I have a reason for the faith that is in me, and I have an inherent right to cry out against the ancient monster which makes the home a hell and life a wreck—and which pinions down the best aspirations and the grandest motives—making men and women hostile and deadly enemies. Oh, for God's sake! could we have a thousand persons like Mrs. Woodhull in the field to show the people their true position and standing in the world, as regards the temple which was intended for the indwelling of the Spirit of God. Oh, that through such indwelling, men and women could walk through life, hand in hand, harmoniously and happy, and be but a trifle lower than the angels.

SAMUEL HARTMAN.

THE FAIREST SIGHT.

COLUMBUS, Ohio, Aug. 5th, 1882.

BRO. ROBERTS.—Seeing in your last issue of MIND AND MATTER, a statement of your years of wedded bliss, I send you in congratulation the following poem, written many years since, simply adding that my sentiments have not changed—and that the

"Faithful love of hoary hairs,"
is as lovely to me now as it was then.

LOIS WAISBROOKER.

The fairest sight—of me you ask—
The fairest I have seen—
As I've wandered o'er the mountains,
Or by the rippling stream?
The fairest sight—of me you ask,
The fairest to behold—
As I've sailed upon the ocean,
Or through the forest strolled?

The Prairie flowers are very fair—
The forest—they are grand;
Salubrious is the morning air,
That sweepeth o'er the strand,
And proudly fair the goodly ship,
With white sails brooding o'er
The restless spirit of the deep,
As warping with the shore.

The birds upon the waving boughs,
Beside the rolling stream
Are fair enough—sing sweet enough
For Paradise, I ween.
The valleys and the fragrant meads
Seem set in beauty's inlaid—
The azure hue of western sky,
Changes to burnished gold.

The smiling stars that nightly come
To gaze upon the scene
Where bright-eyed maidens sit and wait,
Or seek their beds to dream—
The sunlight on the eastern hills—
The cascade's glittering spray—
The splendor of the moonlit hour—
The closing of the day—

The mother bending o'er her babe—
The father's beaming eye,
And loved ones gathering round the hearth,
When darkness veils the sky—
Oh! these are sights full fair enough
To fill an angel's dream,
And yet among them all, is not
The fairest sight I've seen.

The dying day—god's trailing robe
Upon the hill-tops lay,
When I beheld the fairest sight—
That e'er hath crossed my way.
An aged man with silver hair,
And brow all wrinkled o'er,
Those silver locks with fingers that
Upon the cottage floor,

Rested his head upon the knee
Of her he chose for wife,
Long years before—standing erect,
In manhood's pride of life;
And she with gentle loving grace
Still threaded o'er and o'er
Those silver locks with fingers that
He'd clasped so long before—

Or rested them in love's caress
Upon that aged brow—
Yes, this of all the sights I've seen,
Was the fairest sight I trow,
For the faithful love of hoary hairs,
Is lovelier far, to me
Than rosy cheeks, or sparkling eyes
Or youthful vows can be.

P. S.—The incident that suggested the above
occurred in Bucks Co., Pa. L. W.

MAGNETISM.

J. H. Mendenhall vs. Wm. B. Falmestock, M. D.
No. 5.

Editor of Mind and Matter:

I had thought my review of Bro. Falmestock's series of articles on magnetism would close with my fourth paper, but seeing the good brother continues to labor earnestly, and no doubt honestly, against the reality of magnetism, I am persuaded through your encouraging words in editorial briefs, to continue my feeble efforts to throw light upon this, and other germane topics necessarily included in the investigation of said subject.

In MIND AND MATTER, Vol. 4, No. 40, the Dr., in his article entitled "A Home for Mediums," says some things calling for further consideration. My object in this writing is not to merely point out what may be regarded as some of the Dr.'s inconsistencies, (for we all have these) although I may be compelled to do this; but to show that some of his claims in said paper are quite incorrect, illogical and untenable. In the third paragraph in his late paper, the Dr. remarks: "We would ask whether the present condition of most mediums is not owing to their education and belief, in a supposed influence, called 'animal magnetism,' constituting an imaginary power in magnetizers, psychologists and spirits?" The conditions alluded to, included the broken down state in point of health, mind, etc., in which many of our mediums now appear. To which I reply, no, Dr., by no means. Several cases may be mentioned as factors in the production of this sad state of affairs: First and foremost allow me to say, that sensitives—mediums—more than all others are susceptible to all manner of influences, whether of a physical or a mental nature. Indeed it is their peculiar sensitiveness that constitutes them mediums. Owing to this fact, they are ever liable to be easily affected by surrounding activities whether good or bad, healthy or unhealthy, morally or physically. Secondly, the bitter enmity manifested toward them as mediums, especially within the last half decade, by those claiming to be Spiritualists, but who are almost wholly ignorant of the laws and conditions governing spirit phenomena, and would rather "rule in hell than serve in heaven," has pierced their breasts with a dagger more deadly than the adder's sting, prostrating their spirits, and blasting their hopes and confidence in mankind. Thus their nervous system gives away, and they fall the helpless victims to these murderous blows.

Thirdly and lastly, as no medium can be used as such, without being brought under the immediate control of spirits, as also *en rapport* with numerous persons as investigators, and as it is often the case that great incongruity of magnetic auras exists among the members of the parties both in and out of the body, the sudden mixture or commingling of said auras with that of the sensitive cannot fail to produce sensations more or less deleterious to the system of the sensitive. This fact is evident to the observing, logical reasoner where, and whenever persons of delicate organisms are brought in contact with diseased individuals, or with the sensualist; and especially is it to be observed in any marked case of obsession. As an illustration of said fact, my wife, who is exceedingly sensitive, can detect, by her feelings or the sensations produced upon her system, the predominant characteristics of any individual when brought in her presence, i. e., if said individual is possessed of an upright, honest, pure

character, she will know it in an instant, without a word being uttered. If he be a base sensualist, she will know it upon his entering the room. If he be a despoiler of mediums, she will at once remove herself from his presence. Or, if in a circle, one or more of its members is suffering from pain, nausea, etc., she will readily take upon herself these sensations. If a spirit of low, undeveloped character try to take control of her, she will shrink from the influence, often exclaiming words of horror, accompanied with bodily shuddering. If the controlling spirit be one of mild, gentle and congenial nature, she will readily pass into the trance state, with her countenance enveloped in smiles of serenity.

Now, what I have said of her case is true, and more or less observable, in the case of all sensitives. Besides, spirits declare to us that they take upon themselves, to an extent, the real conditions of the sensitive, and the members of the circle or audience, when brought in close contact with them, as in giving manifestations. There is a cause for all this; and now for its philosophy. First, let us see how much the Doctor will, or has, conceded in way of explicating said cause. He has already admitted the fact of contact between the immortal and the mortal, as also the phenomena resulting therefrom. He has declared that an aura emanates from all objects, whether animate or inanimate; and that said aura carries with it its own peculiar characteristics. He has further admitted that said aura can be imparted by one object to another. All this may take place under the law of involuntary action. These being facts well understood by the Doctor, as also by many modern philosophers, I ask, is it not visible to the unprejudiced mind that much of the unhealthy, broken down condition of our mediums obtains as the natural consequence of the admixture of promiscuous auras, or the transmission of the same to mediums—sensitives—from sickly investigators, opium eaters, tobacco consumers, whiskey drinkers; and especially the contaminating influences imparted by uncongenial minds, bloated with poisonous properties—emanations—of conflicting, unhealthy, impure thoughts. Such things to me, seem much more reasonable to accept as the cause of the great suffering of sensitives than "faith or belief" in false teachings, whether it be pertaining to magnetism as an inherent element of the human organism, or to the "moon as being a green cheese." Known facts speak louder than vague faith or belief, notwithstanding the latter have their bearing. Right here I want to say, that if these consequences be regarded by the enemies of Spiritualism, a sufficient objection to the investigation of spirit phenomena, I answer, not more so than the investigation of any other subject amid society of promiscuous, unhealthy physical and mental auras, the most of which are to be found most active at long, protracted revival camp meetings of sectarian character.

Now to the point. Seeing that all the above admitted facts, with their phenomenal results, do take place under the law of involuntary action, let us see if the good Doctor has not, in his concession, granted the fundamental principles serving as a basis for said results to occur under the law of voluntary inaction, or by the direct efforts of the human will, thus establishing beyond a doubt the fullest claims of the practically educated magnetist. The Doctor has admitted the fact of spirit control. He has admitted that an aura may be imparted by the medium to the controlling spirit; that said aura may be used by said spirit to its own end and purpose, to the extent that the medium thus controlled should not be held responsible for the results that may occur during said control. This is the highest possible degree of control—no sensible magnetist could claim more. It matters not whether the Doctor admits the aura imparted by the medium to the controlling spirit, and *vice versa*, to be a magnetic aura or not: it is to all intents and purposes a force—a substance of such nature and quality as to admit of the production of certain phenomena—the very phenomena ascribed by the great Webster and other lexicographers, together with skillful magnetizers, to the force called magnetism. This phenomena has been witnessed more or less throughout the civilized world.

Now, as said aura-force can be imparted by a medium to a spirit—by a mortal to an immortal—consequently *vice versa*, from the spirit to the medium, all of which is admitted by the Doctor, in his statement that spirits and mortals mutually affect each other. And as law is universal in its application, it is but logical to conclude the same agent, aura, force, may be practically employed for similar results between mortal and mortal, inasmuch as all life is governed by the one great general principle of government.

I now submit the question to the candor and judgment of Dr. Falmestock, that, as spirits are but human beings out of the body, and that, as they can and do control mortals by virtue of a certain aura, and that, too, to the extent that said mortals—mediums—are responsible for their actions, or for the phenomena resulting under said control; if it isn't reasonable to conclude, that human spirits in the body can, by virtue of the same agency—aura, take similar control of, and produce similar results upon the bodies and minds of their fellow beings? Nay, I ask what conclusion can be more reasonable? The Dr. cannot longer go back to his theory of "Faith" or "Belief" as the cause of these results between mortals, since he admits the use of an aural force by the controlling spirit and unconscious medium for like results. Mediumship and the phenomena resulting therefrom, did not come to the world from or through a "Faith" or a "Belief" therein, by mediums. A little inconsistency may appear in the Dr.'s statements when we read his words in the ninth paragraph of his article, wherein he says: "The great necessity in men and women is, to realize that they are independent beings, and can act for themselves." In contra-distinction to this, a great poet once remarked:

"God never made an independent man—
I would jar the concord of his general plan."

And I would add to the language of the poet, these words:

Out of relation of parts to the whole,
Comes the great principle—law of control.

If there is no tenable intermediate grounds between the claims of the Dr. and the poet, to be taken, I should be compelled to prefer that of the latter. While I agree with the Doctor that each individual, as such, is in a certain measure, independent of his fellow-men, and can act correspondingly free or independent, I maintain that each and all are, in an equal measure, correlated, and are dependent more or less, one upon another. Not only does this law of dependence obtain be-

tween men and women as individual members of humanity; but its existence and relations apply with equal force to all objects, from that of the atom up to mighty worlds that sweep their course through illimitable space, from the spirit germ in the animalcule to the highest order of intelligences, even if they be "gods." From this we learn the great principle of unity. No; in no stage of human existence was there ever an individual wholly independent of another. From the moment of conception, down through the period of gestation, while wisely enveloped in the placenta, the unborn man or woman is dependent upon maternal life for development, and is influenced and moulded in character and in form by maternal thought and bodily action. From birth through the period of lactation, the same law of relation and dependence obtains, through the long period of youthhood, manhood, and old age, man acts and is acted upon by his fellow beings. To the highest service of intellectual force, go out his aspirations in search of aid; and from the same glorified fountain come sparks of wisdom to build him up, to link him on to the spheres of the very gods; and hence it is, he both acts and is acted upon by a world of intelligences. Nor can he obliterate or resist these innate, natural activities—these kindred influences which bind him fast and make him a member of the universal whole. Thence the independence, so earnestly contended for by the Doctor is a farce, a mere myth, untenable and uncalled for in any and all of life's relations.

Why, my dear sir, if man was as independent as you would make him appear to be, and that is to that degree of independence that he become "master" of, not only himself, but his surroundings, even to the extent that he could not be affected for ill, either by man or spirit; there could be no possibility of his receiving any beneficent influence from either of these sources. Neither man nor spirit could influence one another for their mutual good, for the reason that their independence would eternally forbid. In fact, the very relations of mind to mind would necessarily be erased, and man would no longer be man. But happily and fortunately for humanity, such is not the fact. But on the contrary, as atom acts upon atom, planet upon planet, so mind acts upon mind, and this action reaches out, mutually, from the highest god or angel to embryonic man. Thus it is that man moves and lives in a boundless sphere of inspirations. Momentous thought!—the infant's desire stirs the centre of infinite life and intelligence. It is true that one mind may resist the will-force of another, if he choose, to the extent of his own will power put in action, but no further. And so one mind can affect another, even if resisted, proportionately as the capacity of the one is greater than the other, and, by mutual consent and understanding of the law of thought or mental action, the strong mind may be made to yield to the influence of the weaker. Action and reaction seems to be equivalent to the law of progression. Again, in his 5th paragraph, the Doctor remarks, "If mediums, instead of yielding to the mistaken notions of others, were to act upon the principle that they are independent beings, and that it only requires a knowledge of the truth and an effort on their part to become so, they knowing the truth and acting upon it, would soon find that all the untruths taught them, together with their effects, would be scattered to the 'four winds,' and their freedom forever established. There can, therefore, be no doubt that their education and belief have been the causes of their unnecessary suffering, which, in many instances, have followed them through life."

Strange thought, indeed! Is it possible that the Doctor means to say that a medium, while being used as such by a controlling spirit, and that, to the extent that he or she becomes irresponsible for what may occur during said control, can at the same time be wholly independent of the controlling spirit. What else can his language mean? This then, is equivalent to saying that a medium may be controlled by a spirit, and yet he may not be controlled at the same instant. The fact is, no medium can be practically such for a single moment, while practically independent of the controlling power of the spirit, no matter how much he or she may be "master of themselves," during their normal state. The Doctor seems to forget, (if he ever knew), that to be used as a medium, is upon the part of said medium, not to act, but to be acted upon by another; in which case self-independence ceases wholly to be. I repeat, then, that the whole claim for such independence, is untenable; and that as spirits can and do control mediums by virtue of their will-force being brought to bear upon them through some subtle element as an agent, such as is meant and described by the word magnetism; so man can act upon and control a fellow being in like manner under the same law and conditions, even to the extent of rendering his subject irresponsible for his actions during said control; and this I repeat is magnetism. The existence of magnetism then is demonstrated to the reflecting mind, as much as is the existence of mind itself.

Dr. Falmestock, I will venture to say, will not claim that he ever saw the substance called mind, soul, or thought, not even in his most raptured gaze, and yet he freely and wisely admits their reality. He simply understands and accepts the meaning of said terms as defined by our lexicographers, and from the phenomena attributed to their action, admits their real existence. Why not be equally wise as regards the phenomena, term, and existence of magnetism? There was a time when the existence of electricity was doubted, nay, positively denied, even by the best philosophers of their time, with as much zeal and candor as that with which the Dr. now negates the existence of magnetism.

But as the thought and research into the hidden truths of nature developed the one, so the other has been, and will be more fully developed as man advances in real science. Man will yet learn that the world is dual, at least in the order of its existence; and that this duality of existence sustains the relationship known as the positive and negative relations, notwithstanding the good Doctor ignores the fact. There never was a male element without its counterpart, or corresponding female element. At least, such is the language of inductive reasoning. And there never was a positive element without its corresponding negative. Such relation of properties are to be found in the electric and magnetic condition of things; and these conditions, universally admitted as they are, are not more real than the substances of electricity and magnetism, whose properties they are.

In conclusion, let me say, that as these substances exist, and are movable under the law of involuntary motion, thus perfecting the conditions of all things; so they are subject to the law

of voluntary motion, or action of the human will, serving as the agent of mind, by which all its grand and glorious mandates are executed to the end, that universal joy and peace shall crown and encircle all.

J. H. MENDENHALL.

A. B. French Criticised.

WORCESTER, Sept. 3d, 1882.

Editor of Mind and Matter:

In the *Banner of Light*, of August 26th, is given, a synopsis of a discourse by A. B. French; the main drift of which went to show how little had been settled physically and spiritually; detailing somewhat the various theories of theology and philosophy, and showing that one class of thinkers combated another all through the past ages, as to the whence as well as the whither of all things in the universe. This is as near as I can give his meaning in a few words.

There were two things I should have taken into consideration if I had adopted his line of argument. Some twenty years ago there were living in New Jersey, some ancient maidens who thought they were still living under the reign of King George III. and who denied that the American Revolution had ever taken place, or that such a man as Washington had ever lived, and who therefore believed that all was as it had been when they knew a little of what was going on in the world. Again, a smart-talking man went through the streets of Berlin, Prussia, making speeches, denying the revolution of the earth, and its annual revolution round the sun, and asserting the reverse. He appealed to the sense of sight as fully demonstrating the fact, and common sense was cumulative evidence in support of his theory. Of course that unsettled the commonly-received foundation of astronomy.

Now I have another way of settling things than by heeding the groundless theories of ancient maidens and rattle-pated cranks of every grade; realizing that if these are taken as of any value, that there never has been, and never will be, anything settled.

The Lake Pleasant orator, wound up his discourse by saying, that he thought the Spiritualists had settled the fact that there was a future life.

Now, I had gotten the idea that mankind had, beyond and back of historical times, not only thought, but believed firmly that such was the fact. In the days of Socrates and Plato, mankind believed it so firmly that suicides increased so rapidly that the writings of Plato and the speeches of Socrates were forbidden to be read.

Now, what was the object and use of such a discourse at a Spiritualists' meeting—very appropriate at a gathering of Catholic bishops and priests, or at a gathering of hard-shell Protestants, but of no use even at a gathering of soft-shell Protestants.

As to the privilege of guessing, I would say: I am not only a Yankee born, but have lived in that land for over seventy years. I am, therefore, up to all their ways and privileges, one of which is that perfect right to guess all they have a mind to about the whys and wherefores of people around them, including those they read more or less about.

My first guess is, that if Mrs. Crindle-Reynolds had not been accused of fraud, at Clyde, Ohio, and the speaker, A. B. French, had not been connected with the same, he never would have delivered such a discourse, and that it was an indirect way he took to defend himself. My second guess is that that was an underhanded way of aspersing materialization, and make his hearers believe it is fraud, he knowing that if that form of mediumship is made to appear deceptive or delusive that nothing further will be needed to destroy confidence in all other kinds of mediumship. My third guess is, that A. B. French is so near being a materialist that he had better become an associated editor of the *Lake Pepin Gazette*, and if he cannot get that position, then, become a correspondent of that organ of materialism.

PERRY THAYER.

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